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EDITOR: CORRADO GINI

Volume XVI, December 1960

For a summary of the contents of this Volume turn to page 289.

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PSYCHIC AND CULTURAL TRAITS AND THE CLASSIFICATION OF HUMAN RACES

By CORRADO GINI

It was affirmed in the first edition of the UNESCO *Statement on Race*, and repeated in the second,[1] that the only traits which anthropologists could effectively employ in the classification of human races were physical and physiological. Psychic and cultural traits were thus excluded.[2]

That this is done is indisputable. But is it advisable that one proceed in this fashion? Is it inevitable that one follow such a procedure?

The answer is open to discussion.

One might observe that just such a procedure is followed with respect to all the other species of animals. Nevertheless, the human species distinguishes itself from other animal species not so much as a consequence of its physical and physiological traits but more so by virtue of the development of psychic and cultural attributes and it would seem natural that its intraspecific distinctions would be made on the basis of these characteristics which distinguish it.

It might be said that innate mental traits—intelligence and temperament—do not differ substantially from one race to another, and such an affirmation is, in fact, to be found in the UNESCO *Statement*, even with respect to their individual variability.[3] This last contention would seem to accord itself badly with the other, dear to many sociologists and contained in the UNESCO *Statement*, that social and cultural differences between various populations depend, in turn, not upon biological, but upon cultural factors.

The two affirmations become reconciled for those who maintain, as do the editors of the UNESCO *Statement*, that the factors which create cultural diversity in various societies have no hereditary basis, but are the consequence of a different adaptation to prevailing environmental conditions or of different historical experience.[4] Precisely because they lack an hereditary basis, cultural characteristics should be excluded from the classification of races.

It is to be observed, however, with respect to this proposition,

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that, even assuming that the diverse populations were originally identical with respect to innate mental characteristics, differences of environment (at first natural, then also social) in which their life developed, would have inevitably impelled selection (natural, nuptial, reproductive) in a different direction for each race, in each favouring individuals possessed of traits better adapted to environmental conditions. And, since the individual differences with respect to the characteristics in question might be at times acquired but at other times innate, selection led, consequently, to the differentiation, in the adaptation to the environment, of the hereditary patrimony of the individual races.[5]

This can be said specifically of the propensity to labour and accumulation, a trait which has a decisive importance for the progress of a population, for its economic and military power, and which would therefore be continuously and effectively subject to the pressure of selection.

As a matter of fact, experience indicates that the representatives of populations noted for their disposition to labour and to frugality, conserve—in themselves and their descendants—those qualities even in the lands to which they immigrate, while those who derive from indolent and improvident populations do not easily come to lose those traits.

To decide, in any case, whether cultural traits of a population have, at least in part, a hereditary base or whether they constitute simply acquired characteristics is in practice very difficult. But this difficulty does not arise only with respect to such characteristics. In point of fact, after the researches of Boas on the European immigrants to America, those of Dorning on the Jewish immigrants to Berlin and above all after our own researches with respect to the Albanian colonies in Calabria and the Ligurian colonies in Sardinia,[5b] it is very difficult to maintain that physical characteristics such as cephalic index, statute and also pigmentation, which constitute the basis for the classification of human races, are in fact hereditary and not, rather, acquired under the influence of the environment. Their permanent character, over a number of generations, would be, in the generality of populations, the effect of the constant conditions of the environment in which the population lives.

If, therefore, the observable permanence of a trait, rather than its uncertain and debatable heredity, is sought as the basis of racial classification there is no reason why only physical and physiological traits and not psychic and cultural characteristics should be considered to that end.

In favour of the exclusion of psychic and cultural characteristics might be adduced their variability in time, which, according

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to some, is much greater than that of physical and physiological traits.

This opinion is apparently based upon the facility with which single individuals, or even groups of individuals, belonging to a given culture, can be assimilated by the host culture into which they immigrate, while maintaining unchanged their physical characteristics. But while this might be true of single individuals or for small groups of individuals, there is question whether it is true for entire populations.

The available data on the Albanian colonies in Italy (not only those of Calabria, but those of other regions and in particular those of Sicily) indicate a complete assimilation by the local populations of the descendants of immigrants from the physical point of view, while in language and custom their original cultural mannerisms survive. With respect to the Ligurian colonies in Sardinia, while these are gradually being assimilated to the local type from the physical point of view, they maintain, intact, their cultural patrimony in such a manner as to represent true and proper Ligurian centres in Sardinian territory.

The persistence of psychic traits, in the populaton of that territory, has not escaped the historians. Pietro Bonfante, the noted scholar of Roman history, informed with respect to ancient sources and shrewd observer of modern Latin peoples, has convincingly compared the psychological characteristics of the contemporary Spanish and French, no less than the Italians of various regions, with the description of the psychology of their ancestors left us by contemporaries.[6]

One could adduce, against the adoption of psychic characteristics as a basis for the classification of races the pronounced individual variability by virtue of which the individual differences within the same race are greater than the differences between diverse races.

Much the same, however, can be said for many physical and physiological characteristics that are employed as the basis of racial classification, particularly stature and cephalic index. Consequently, this cannot constitute a valid reason for excluding psychic characteristics.

It might be also observed that psychic and cultural traits are, in large part, independent of physical and physiological characteristics employed as the basis for the classification of races, therefore their inclusion would introduce new elements incompatible with the established classificatory system. It is, however, open to discussion whether the increased complication which followed would constitute a liability or an advantage. In any event it is to be observed that the geographic distribution of blood groups, recog-

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nised, because of their rigorous hereditary character, as a physiological characteristic of prime importance for the classification of races, appears completely independent of the conformation of the body (in particular of the head) and of pigmentation, assumed in the past as the basis of classification. Blood groups appear, in fact, uniform for Mongolians and for the inhabitants of India, so different in their physical structure, cephalic index and skin colour, and instead, different for the Mongolians and the indigenes of America who are considered by many to be a Mongolian variety.

If, beside physical characteristics, one accepts, for the classification of race, blood groups which appear to be independent of them, the refusal to employ psychic characteristics does not seem justified.

While, therefore, there do not seem to be reasons as a consequence of which psychic and cultural characteristics, as distinct from physical and physiological characteristics, should be excluded from the classification of races, a strong reason can be adduced which would counsel the adoption of the first even in preference to the second: it is the decisive importance that psychic traits exercise in determining the differences of human societies. This is to be said particularly with respect to the propensity, above indicated, to labour and accumulation. For in this trait is found the fundamental difference between primitive populations, which, refusing to work beyond that strictly necessary to satisfy the most basic needs of existence, live on the margin of subsistence, and civilised populations in which individuals are disposed, even if in different measure, to make an effort which carries them beyond the subsistence level, and to conserve part of their produce with a view to future needs.[7] The level of wealth, of technology and of civilisation of society is a function of the measure in which individuals labour and save.

If stature, cephalic index, pigmentation and blood groups prove, in practice, inconsequential to the ends of determining, among human populations, the level of culture—a characteristic which distinguishes them from other animal species—and this, instead, depends essentially upon the propensity to labour and to accumulation, are we not obliged to admit that we would be justified in basing the classification of humanity on this characteristic in preference to those others? It cannot be held that the considered characteristic escapes every quantitative determination, for wealth and profit can afford its appropriate index.

In conclusion, the proposal that, in the classification of races, one should consider not only the physical and physiological traits but also the psychic and cultural traits as well, seems justified—particularly the propensity to labour and to accumulation, a

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characteristic which, in all seeming, is in part hereditary and which finds its measure in profit realised and in wealth accumulated.

NOTES

1. The *First Statement on Race* was edited for the first time in December 1949 and successively revised several times. The fifth and last revision was distributed in July 1950.

That *Statement* was prepared by a committee composed of Professors Beaglehole, Comas, Czeckanowski, Levi-Strauss, Ashley Montagu and Ginsburg, sociologists; Kabir, Secretary of the Ministry of Education of India and Skoeld of the University of Stockholm. The Professors Czeckanowski and Skoeld, however, could not participate in the conferference and in their stead Mr E. Lawson (as an observer for the United Nations) and Professors Angell, Xirau and De Bie, representing UNESCO, were present.

The Editor of the first *Statement* was Professor Ashley Montagu. He subsequently published a volume entitled *Statement on Race* (H. Schuman, New York, 1951) which reproduced the *Statement*, providing its history and a commentary.

The *Statement* in question provoked much criticism, in particular on the part of geneticists, who objected that it reflected above all the opinion of sociologists. In reality, however, in the committee there were only two sociologists (Frazier and Ginsberg), while there were six anthropologists, of whom four were present and from among whom was selected the editor of the *Statement*.

The criticisms, in any event, led to the nomination, on the part of UNESCO, of a new committee, in which, as representative of the preceding committee, Ashley Montagu took part. This was composed of six anthropologists (Ashley Montagu, Bergman, Trevor, Schreider, Shapiro and Vallois), four geneticists (Dahlberg, Dunn, Haldane, Nachtsheim), a a specialist in serology (Mourant), and a zoologist and anatomist (Zuckerman).

The editor of the *Second Statement* was Professor Dunn who, beside the Statement, provided a brief explicatory report. In this he recognized that, in general, the principal conclusion of the first *Statement* had been maintained, but with differences in emphases and with some important deletions. The passages of Professor Dunn's report have been taken from *Man's* edition (November 1951, p. 155) published with UNESCO'S permission.

2. The affirmation of the *First Statement*, in this respect, is categoric:

> "16. In matters of race, the only characteristics which anthropologists can effectively use as a basis for classifications are physical and psychological." Less explicit is the *Second Statement*, which seems to contain only a simple statement of fact. "5. Most anthropologists do not include mental characteristics in their classification of human races," but the report of Professor Dunn, which comments upon and interprets the *Second Statement*, is, instead, explicit. "We agreed that psychological traits could not be used in classifying races, nor could they serve as parts of racial descriptions."

3. The first and the second *Statement*, in the view of Professor Dunn's report are, in this reference, explicit. The *First Statement*: "17. According

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to present knowledge there is no proof that the groups of mankind differ in their innate mental characteristics, whether in respect of intelligence or temperament. The scientific evidence indicates that the range of mental capacities in all ethnic groups is much the same." The *Second Statement*: "Moreover, there is good evidence that, given similar opportunities, the average performance (that is to say, the performance of the individual who is representative because he is surpassed by as many as he surpasses), and the variation round it, do not differ appreciably from one race to another." The report of Professor Dunn: "We had no difficulty in agreeing that no evidence of differences in innate mental ability between different racial groups has been adduced, but that here too intra-racial variability is at least as great as inter-racial variability."

4. The *First Statement* expresses itself: "18. Historical and sociological studies support the view that genetic differences are not of importance in determining the social and cultural differences between groups of *Homo sapiens*, and that the social and cultural *changes* in different groups have, in the main, been independent of *changes* in inborn constitution. Vast social changes have occurred which were not in any way connected with the changes in racial type." The same thesis, albeit attenuated, expressed in another passage (§ 10) of the same *First Statement*, is reproduced almost literally in the *Second Statement*: "6. The scientific material available to us at present does not justify the conclusion that inherited genetic differences are a major factor in producing the differences between the cultures and cultural achievements of different peoples or groups. It does indicate, on the contrary, that a major factor in explaining such differences is the cultural experience which each group has undergone."

5. Hence our theorem: "If, in a stable environment, two groups of individuals differentiate themselves by virtue of a character which, at least in part, is hereditary and which, at least in one of the two groups, is subject to natural selection, the differences observed between the two groups are, at least in part, innate." *Vide* C. Gini, "The Testing of Negro Intelligence," MANKIND QUARTERLY, Vol. I, No. 2 (October 1960), p. 122.

5*b*. See, on these researches, our paper "The Physical Assimilation of the Descendants of Immigrants" presented at the World Population Conference (31 August-10 September 1954), Rome, reproduced in the *Acta Geneticae Medicae et Gemellologiae*, Vol. III, September 1954 and in the *Proceedings of the IX International Congress of Genetics*, Bellagio, 1954.

6. *Cf.* P. Bonfante, "La persistenza dei caratteri fisici e psichici nella popolazione di uno stesso territorio," *Genus*, I, 1-2 (June 1934).

7. *Cf.* C. Gini, "Caratteristiche e cause della primitività," *Genus*, V, 3-4 (December 1942), *Economia lavorista: Problemi del lavoro* (Turin: Utet, 1957).

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Ethnic and National Characteristics of the U.S. Elite

By NATHANIEL WEYL

This paper presents preliminary findings concerning the national-linguistic and class origins of the intellectual and operational leadership of the United States as revealed by its surnames.

Method. Common surnames were chosen which were representative of (and which constitute a substantial proportion of) the national linguistic, class or regional populations to be studied. For example, the Jewish sample consists of 35 common surnames borne by 1,282,000 of the estimated 4,100,000 American Jews registered on U.S. Social Security rolls in 1957. The size of the sample used in each instance depends on such factors as surname distribution and the presence or absence of common "uncontaminated" surnames.*

After batches of representative common surnames have been chosen, the next step is to compute the proportion which the bearers of these names constitute to total entries in a variety of leadership rosters and in Social Security rolls. The ratio of the first fraction to the second, multiplied by 100, constitutes a performance coefficient for the group. Thus, a performance coefficient of 293 for Dutch names and of 25 for Italian names in the chief roster of American physical scientists means that, in this area, the performance of people of Dutch stock is about three times the national average, that of people of Italian origin one-quarter of it.

The advantages of the method includes speed and ease of calculation, minimization of subjective judgments, manipulation of aggregates large enough to make the problem of error due to random sampling insignificant and a standard operating procedure which can readily be repeated and checked by other investigators.

The method also has limitations. It assumes that the bearers of

* For the purposes of this study, names are "contaminated" when they represent two or more groups within the same category. Thus, MILLER is both German and English; IRVING is both Scottish and Jewish; LEE is English and Chinese. In the United States population, BROWN is contaminated because it is 31% Negro. Since Social Security codes its names in terms of the first six letters only, names such as MARTIN are contaminated and must be excluded since they include MARTINi and MARTINez.

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high-frequency surnames within any group are comparable in respect to leadership potential with the bearers of low-frequency surnames. There is some reason to doubt this. In some instances, the rarer surnames originally represented higher class, status or educational origin than the others.[1] Also it is possible that the more successful (and hence, as a rule, the genetically more favoured) groups tended to select less common surname spellings. Thus CLARKES and COOKES are more heavily represented than CLARKS and COOKS in American science.

Moreover, the performance coefficients are slightly distorted by the presence of name-changers. Name-changing is generally into the majority (English) group and is quantitatively important as far as English performance is concerned only in the case of the Negro. By judicious selection of English surnames, we have largely eliminated the Negro component and substantially reduced other name-changing elements. In considering the effect of name-changing on the performance coefficients of the minority groups from which the changes occurred, it is well to remember that the name-changers generally shift simultaneously from the leadership rosters and Social Security rolls. Thus, the main remaining issue is whether changers and non-changers are similar in respect to leadership potential and leadership achievement. Where the minority has low prestige, the changers will generally advance more readily. The name-changers are perhaps weaker in ego structure, but also more bent on success within the macrocosm of U.S. society as against the microcosm of the society of the minority group from which they derive. Thus the presence of name-changers tends to understate the achievement of these minority groups.

The performance coefficients describe the participation in U.S. leadership of the various groups of immigrants and their descendants. This determination would be of great importance in the formulation of a rational immigration policy based on American national interests rather than on political considerations. However, the performance coefficients do not necessarily characterize the nations from which the immigration derived. In general, the English, Scots, Welsh, Scandinavian, German, Dutch and Jewish elements in the U.S. population are probably either representative or positively selective. The French group, however, is weighted down by the presence of French-Canadians; the low Italian performance reflects characteristics of the Sicilian and Calabrian peasantry rather than of the Italian people as a whole; the Spanish-

[1] Generally speaking, the aristocracy in most countries derive their surnames from their estates, and consequently these surnames are much less common than those of the other classes, derived from patronymics, or trades, or nicknames, such as Robinson, Baker and White.—EDITOR.

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speaking group is overwhelmingly Puerto Rican and Mexican and is, to a great extent, racially mixed.

National-Linguistic Rank Order. In most intellectual and operational leadership rosters studied, Jews and Dutch are well ahead of all other national-linguistic groups. Within the English-speaking groups, Scots generally lead and Irish almost always lag. On the Continent, leadership is concentrated in North, West and Central Europe. The Mediterranean groups in the United States (the French excepted) provide the nation with negligible intellectual or operational leadership.

The performance superiority of Jews over Protestants and of Protestants over Catholics is marked.[2] This suggests that Galton was right in asserting that a celibate priesthood can destroy, and a fertile one create and enhance, the genetic potential of a people for intelligence, provided, of course, that the priesthood is selective for intelligence. The Jewish rabbinate has been much more fertile than Jewry as a whole since about the time of Christ; the Protestant clergy more fertile than the mass since the Reformation; the Catholic priesthood seldom more fertile if ever.[3]

The range in national performance coefficients is greatest in science and scholarship, somewhat less in *Who's Who in America*, engineering and business leadership. It is much less among U.S. Army officers and virtually disappears among Foreign Service and State Department officials. This conforms to a rational presumption that the range of achievement should be greatest in the most mentally exacting fields, less, but still substantial, in highly competitive areas of operational performance, but at a minimum in status-bound bureaucracies where advancement is frequently based on seniority or political influence.

Special Groups. In addition to the national-linguistic groups, we have analysed two special groups. First, there are the bearers of three common clerical names—CLARK, CLARKE and PALMER—representing 386,000 of the 117·3 million persons enrolled with Social Security. The hypothesis to be explored was that this group, being presumptively genetically superior in intelligence at about the time of the Crusades when surnames were assumed in the

[2] There is, however, involved in this question the ethnic one. The Scots and English tend to be Protestant, the Irish Roman Catholic. Consequently if the Irish and the Southern Italians weight the R.C. statistics, as they probably do, then they will affect the performance of the Roman Catholics as a whole.—EDITOR.

[3] This sweeping historical generalization is subject to many qualifications as to time and place. In this context, celibacy *vs.* fertility is not a range of sexual activity, but of the procreation, care and raising to adulthood of progeny.

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PERFORMANCE COEFFICIENTS OF DIFFERENT NATIONAL-LINGUISTIC GROUPS IN THE U.S. POPULATION

CATEGORY	NO. ON SOC. SEC.[1] (thsds)	AMERICAN MEN OF SCIENCE[2] Vol. 1	Vol. 2	Vol. 3	WHO'S WHO[3]	SCHOLARS[4]	BUSINESS[5]	STATE[6]	ARMY[7]	ENGINEERS[8]
Jews	1,282	237	272	338	123	164	180	121	80	135
Dutch	73	293	217	90	172	216	165	129	137	234
Lothian Scots	208	172	163	154	128	172	112	105	n.a.	158
Scots	833	126	144	146	126	147	132	115	146	145
English	2,532	116	118	111	107	109	100	n.a.	110	121
Welsh	386	114	87	106	113	136	86	108	n.a.	144
Irish	1,189	80	95	87	104	96	102	127	136	99
Germans	557	152	164	167	86	132	116	71	99	149
Scandinavians	348	140	206	158	84	108	102	108	81	123
French	261	139	95	46	80	83	74	108	75	76
Italians	98	25	20	5	10	76	23	21	56	0
Spanish	746	4	13	12	11	20	2	32	15	13
Negroes[9]	906	neg	neg	neg	8	n.a.	n.a.	n.a.	n.a.	n.a.

NOTES

[1] Persons on the rolls of the Bureau of Old Age & Survivors Insurance, a total of 117,300,000 entries.

[2] *American Men of Science*, 1955-56 edition. Volume 1, The Physical Sciences, contains 43,518 biographies; Volume 2, The Biological Sciences, contains about 25,000 biographies and 5,000references; Volume 3, The Social and Behavioral Sciences, probably contains 11,000 biographies. Performance coefficient for SMITH equated to 100.

[3] *Who's Who in America*, 1955-57, about 49,500 entries. All entries equated to 100.

[4] *Directory of American Scholars*, 3rd edition, 1957, about 22,000 entries. SMITH equals 100.

[5] *Poor's Register of Directors and Executives, U.S. and Canada*, 1959, about 75,000 names. SMITH equals 100.

[6] *Biographical Register*, 1959, covers 12,000 high and middle echelon officials. Total equated to 100.

[7] *U.S. Army Register*, January 1960. Officers on active list, total 39,300. SMITH equated to 100.

[8] *Who's Who in Engineering*, 1959. Five commonest English names equated to 100.

[9] American Negro coefficients were derived by taking names in which the Negro proportion in the general population is known, calculating the performance of the English elements within this group and estimating the Negro performance from the residuals.

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British Isles, may have continued to mate selectively, thus retaining its mental superiority. An affirmative answer presupposed the persistence of sexual selection of this sort over about 25 generations and 750 years, despite the absence of any self-consciousness of different and superior origin among these name bearers during the latter part of the time-span in question.

The findings were that the English Clerical Surname Group is superior. Its performance coefficient was 153 in *Who's Who in America* 1955-57; 186 among physical, 194 among biological and 186 among social and behavioural scientists; 147 in the *Directory of American Scholars*; 234 in *Poor's Register of Directors and Executives* and 175 among U.S. engineers. As we would have anticipated, the superiority of this group was not very marked in the American bureaucracy, which tends to appeal to those who prefer security to rigorous competitive struggle and to reward conformity more than creativity. The coefficients of achievement of the clerical subgroup were 128 among Army officers and 120 among higher-level State Department bureaucrats.

Another group is Special English Occupations. These are the four English occupational surnames (other than the clerical ones) with the highest performance coefficients in *Who's Who in America*. The names are: DRAPER, MINER, COOKE and POTTER.

Here again, superiority is marked and manifest. Their performance coefficients are 244 in *Who's Who in America*; 221 in *American Men of Science*, all three volumes combined; 264 among American scholars; 234 among Poor's business leaders and 237 among American engineers. Surprisingly, they are also significantly superior in the *Biographical Register* of State Department officials where their coefficient is 182.[4]

Thus, in five of the six rosters listed, the Special English Occupations group ranks above all other groups we have considered and, in *American Men of Science*, the SEO group is surpassed only by the Jews.

This consistent superiority is an observed datum which I was unable to explain in terms of original intellectual or occupational status. It occurred to me that a possible reason for this extraordinary performance was that the bearers of these four occupational names in the United States may be preponderantly descended from the original settlers of New England, about whom de Tocqueville wrote: "These men possessed, in proportion to their number, a greater mass of intelligence than is to be found in any European nation of our own time."[5]

[4]The coefficient of this group among U.S. Army officers was not calculated.

[5]*Democracy in America*, 1889 edition, Vol. I, p. 28.

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I am indebted to Dr R. Gayre of Gayre for an alternative and probably sounder hypothesis. After observing that the trades, together with the aristocracy and the clerics, formed the leading element in medieval society, he writes:

"I would expect, therefore, to find trade names making high scores, since tradesmen in the Middle Ages were the people who provided the whole impetus of civic life, development and merchant venturing, and out of its profits built cathedrals, and fine parish churches—such as those built out of the wool trade in East Anglia, and which are a marvel to this day. We ought not to confuse the relatively low estimate of tradesmen today with tradesmen of 700 to 500 years ago. In fact they were the equivalent of what are often enough today the business executives and bankers of our time. Wolsey was the son of a Butcher, for instance, and out of these tradesmen came many of the clerics. Therefore, I would, in fact, expect the leading trade names to do well, perhaps as well as the clerical.

"This I would especially expect for the DRAPERS, who were leading merchants and merchant venturers, and MINERS. The miners were not merely mine workers. They were engineers and sappers and master men. In Cornwall, they were so privileged that they were allowed their own Stannery Courts, and could not be tried before the Royal Courts."

Thus the remarkable performance of the Special English Occupations group reinforces the hypothesis already presented that, within any society, intellectually élite stock tends to maintain its genetic superiority through selective mating.

BIOGRAPHICAL NOTE

Nathaniel Weyl. Born in New York City in 1910. Postgraduate of Columbia University and London School of Economics. Author of *The Reconquest of Mexico* (1939), *Treason* (1950) *The Battle Against Disloyalty* (1951), *The Negro in American Civilization* (1960), *Red Star over Cuba* (1960).

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Race Relations and Mental Health

A Review

By A. JAMES GREGOR

This pamphlet* is one of the latest of the series published under the auspices of UNESCO, designed to "strike out the roots" of race prejudice, by dispelling errors of fact with the latest "scientific findings" and by ministering to the requirements of defective reasoning by providing the canons of proper logic (*cf.* Foreword, pp. 5 ff).

Since such is the proclaimed purpose of the literary undertaking we are here considering one would, legitimately, expect that evidences of factual impeccability as well as logical rigour would abound.

Curiously enough, this well intentioned, well written monograph commends itself but little in either of these respects. Instances of general confusion, the introduction of value predicates in discussions of fact, the gratuitous employment of the elaborate psychoanalytic machinery (of dubious serviceability), the seeming occurrence of elementary logical errors, all diminish the value of what might otherwise be an interesting speculative account of the nature and future of race antagonism.

The introduction commences with the broad and unqualified dictum that "modern biological and psychological studies of the differences between races do not support the idea that one is superior to another as far as innate potentialities are concerned" (p. 9).

Other than the fact that such an unqualified pronouncement is untrue,[1] the author, herself, indicates that its inclusion is gratuitous since our religious and ethical convictions commit us to a recog-

**Race Relations and Mental Health* by Marie Jahoda. Unesco, Paris, 1960. Pp. 48. Price $0.50.

[1] While it is obviously impossible, within the compass of this review, to consider all the contemporary biological and psychological studies of race differences, not to speak of their individual merit, many substantial works have appeared in the last few years which support the thesis of collective, psychological racial differences: *vide* A. Shuey, *The Testing of Negro Intelligence* (Lynchburg, Va.: Bell, 1958); also Professor C. Gini's review

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nition of the value of individuals and races independent of their intelligence or achievement (*ibid.*). The fact that an individual, or an entire race for that matter (should one be found), is intellectually obtuse would not impair its moral or spiritual worth in the slightest.

To commence the enterprise the author, therefore, introduces an unnecessary confusion in the realm of discourse. If we are concerned with scientific findings then the blanket *pronunciamento* concerning the "equality" of races must be considerably qualified by the legitimate divergence of opinion which exists among specialists. If the author, on the other hand, is concerned with ethical or moral speculation then one does not support the thesis of equality of men by factual references. In these days of analytic sophistication one would have to be an incredibly naive ethical naturalist to imagine that facts determine value judgments.

The author makes intolerably ambiguous use of the word "equality."

The second immediate difficulty is the ascription of the inappropriate value predicates "superior" and "inferior" in the discussion of racial *differences*. "Superiority" and "inferiority" are judgments involving value components and as such are not subject to factual determination. If, on the other hand, they are used as predicates which refer to the suitability of any given trait in a given environment then they have a relative reference and can clearly be applied to those traits, possessed by groups of men, which result in the adaptation to a given environment. That is to say, deeply pigmented people are clearly "superior" in survival capacity in an environment where men are regularly subjected to the actinic rays of the sun. To deny them this kind of "superiority" would be tantamount to closing one's eyes to the obvious.[2]

The question, actually, is, in what sense is the term "superior" employed? If in a moral or spiritual sense, obviously scientists are not qualified to enter a judgment in the matter nor are their facts of moment in making a judgment. If "superior" connotes higher survival value in a given environmental context, clearly

"The Testing of Negro Intelligence," in THE MANKIND QUARTERLY, Vol. I, No. 2, October 1960, pp. 120-125, "Caratteristiche e cause della primitività," *Genus*, Vol. V, Nos. 3-4, December 1942, "Possono e devono i caratteri psichici e culturali essere tenuti presenti nella classificazione delle razze umane?" *Genus*, Vol. XI, Nos. 1-4, 1955; *cf.* I. Schwidetzky, "Anthropologie," *Fischer-Lexikon*, XV, 1959; *cf.* comments by various authorities in *The Race Concept* (Paris: Unesco, 1952), particularly Professor Mather, p. 26, Sir Ronald Fisher, p. 27, Professor Coon, p. 28, Professors Lenz, Muller, Little, Snyder on pp. 30 ff.

[2]*Cf.* Gini, "The Testing of Negro Intelligence," *op. cit.*, p. 123.

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some groups of men are "superior," in that context, to others. In all charity it must be said that our author does not deny the fact that there are racial *differences* (p. 44)—the confusion arises out of the ambiguous employment of the predicates "superior" and "inferior."

Beyond these elementary confusions there are some fundamental questions of analysis and interpretation which the author has clearly left unresolved.

The principal thesis of the monograph is that "racial antagonism is determined from within rather than by adequate reality testing . . ." (p. 13). Then the author proceeds to indicate that the individual of "low mental health" has projected an inner, unresolved conflict with his Super-Ego upon the screen of his social contacts and identifies the Jews with the Super-Ego he wishes to reject. Should he suffer from the threats of the libidinous Id, he projects the characteristics of the Id (lazy, sloppy, dirty, immoral, oversexed, troublesome, childish, possessed of foul odours and a carrier of disease) upon the Negro.

First of all, we are never informed why the Id is consciously, subconsciously, or unconsciously ever conceived of as "foul-smelling" or as a "carrier of disease." Or, on the other hand, why the individual should ever conceive the Super-Ego as noisy, bad-mannered and communistic (*cf.* p. 11). That these are traits ascribed by the prejudiced respectively to Negroes and Jews is a well-attested fact—but that the individual regularly characterizes the Super-Ego and the Id in this fashion seems to be taken as an article of faith.

The argument seems to follow this sort of logic: the prejudiced individual stereotypes Negroes as foul-smelling and carriers of disease. The prejudiced individual is merely projecting an internal personality problem on the world and identifies Negroes with his Id. Since Negroes are conceived of as foul-smelling and carriers of disease, the Id must be "subconsciously" or "unconsciously" characterized by these traits. But such an argument presumes precisely that which it is advanced to prove. Technically, such an argument is a *petitio principii*, a circular argument, more simply, question begging.

Nor is this merely an awkward lapse. On page twenty-seven the author offers a "psychoanalytically orientated" interpretation of the anti-miscegenation laws of white Africa. It proceeds in the following fashion: white men made their appearance in Africa without women of their own racial confraternity. They consorted with the natives out of lust since white men could not conceive of establishing a relationship which was characterized by a "shared life or common endeavour" with Negresses. Since they were pained by

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the memory of their lustful acts they instituted anti-miscegenation laws to proscribe commerce with those who recalled to mind their moral frailty.

But the fact that such primary acts were acts of lust and not love is necessary to the course of the argument. The argument does not demonstrate why anti-miscegenation laws arise except in a trivial sense. The real question is why the first contacts with members of an alien race are the consequence of lust rather than love.

Instances of this kind of tortured logic impair the value of the monograph. Anti-Semitism, for example, is explained as the consequence of an inner-conflict with the Super-Ego. The Jews are identified with the Super-Ego. The next legitimate question is, why are the Jews, and not the Negroes or the Catholics, identified with the Super-Ego? Such an identification with the "traits" of the Super-Ego is not the result of "reality-testing." It is the outward projection of an inner psychological conflict. The author's candid, if perplexing, answer to this question is: Negroes and Catholics could not be identified with the Super-Ego because such a "combination of qualities . . . are not easily attributed to either of these groups!" (p. 19.)

We are faced, then, with the obvious conclusion that these qualities, or at least some of these qualities, are manifested by Jews as a social fact. Catholics cannot be identified with the Super-Ego because they are not possessed of the qualities of the Super-Ego.[3] The real question here, one with which the author appears little concerned, is why are Catholics not possessed of such traits while Jews are? Why are Negroes possessed of the traits which characterize the Id while Catholics are not? Why do Negroes evince a given syndrome of traits under the pressures of discrimination and prejudice while Asiatics evince another?

These are questions which can hardly be answered by references to projection, introjection, transference, transfiguration, symbolization, reversal, inversion, conversion, codification, dramatization so common to the linguistic and speculative gymnastics of psychoanalytic interpretation.

Finally, while the author candidly admits that racial prejudice is "basic" and "universal" (p. 22), the closest Dr Jahoda comes to offering a feasible interpretation of group conflict is that primary

[3]This statement could only be made within the ambient of American conditions where Roman Catholics tend to be graded low from the social point of view. That this is arrant nonsense, as a universal rule, is clear if we transferred ourselves to Southern Europe where the Roman Catholic has a definite feeling of superiority over Protestants, and very definitely over Jews.—EDITOR.

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distinctions are fostered by those who will profit economically from such distinctions (a narrow and not very defensible simplism) with the remainder of men conforming to conventional values as a consequence of their "low mental health."

More interesting, perhaps, than all this circuitous reasoning, is the solution tendered. Education, exhortation and satire, are accounted of little value in a positive programme of ameliorating racial antagonisms (p. 38). Voluntary interracial contact is equally of little consequence (p. 40). The author, instead, proposes *forced* interracial contact (p. 42).

The author admits that in the United States 80% of the population indicates a preference for residential segregation. She proposes that the government institute policies which would force integration—contrary to the express will of the vast majority of the constituent members of society. The rationale is that the individual's judgments will change only after he is forced to take up a different pattern of behaviour (pp. 42 ff). The process of changing the mind of the majority is essentially mechanical and coercive. Those who understand the mechanics of social and personal dynamics must, thus, direct the unthinking masses in the direction of "social progress."

Nor is there any prospect that such systematic coercion of the masses will one day give way to mature individual responsibility for we are told that the psychic defects which make such control necessary will be with us for the "foreseeable future." Freud suggested "interminable analysis" for the patients; Jahoda prescribes "interminable coercion" for the masses.

One need but reflect for a moment on the radically anti-democratic temper of these suggestions to wonder how such a solution accords itself with the avowed democratic principles of UNESCO. If we are to be anti-democratic in the service of equality, or progress, or social harmony, let us at least have the integrity to declare so openly.

This monograph, written by a competent and respected member of a specialised (albeit immature) scientific discipline, under the auspices of an international agency, raises more perplexities, confounds more logic, and threatens more established institutions than its tasteful prose and seeming academic credentials would lead the reader to expect.

As such it is recommended to the reader as illustrative of the sort of material which obscures the nature and the character of contemporary social problems.

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THE EQUALITARIAN DOGMA*

By HENRY E. GARRETT

Up to World War I, it is probable that American scientists who gave the matter any thought at all, believed the Negro to be natively less gifted as a race than the white. The Negro was generally considered to be less intelligent and more indolent than the white, and as often lacking in the fundamental traits of honesty and reliability. And these judgments were concurred in by most white Americans.

Modern social scientists do not often accept these common-sense judgments. Instead, they hold that racial differences are skin deep; that whereas the black African differs from the white European in the breadth and depth of his civilization, there are no genetic or native factors to account for these differences, that all races are potentially equal in mental ability and differ only in their opportunity to achieve. Usually they will include motivation as a cause of racial differences, together with discrimination and prejudice.

This view that, except for environmental differences, all races are fundamentally equal has been called the *equalitarian dogma*. It has spread through many colleges and universities, is widely accepted by sincere humanitarians, by social reformers, by crusaders, by sentimentalists and (ostensibly) by politicians. Many ministers of religion, convinced that the concept of the "equality of man" is in keeping with the ideals of Christian brotherhood and of democracy, have joined the social scientists. Last, but by no means least, the Communists vigorously defend the equalitarian dogma. Only the man-in-the-street (uninstructed in modern anthropology) remains puzzled and unconvinced.

Equalitarianism, or egalitarianism as it is often called, finds its strongest support from two sources: the allegedly scientific group who have "proved" equality, and the religious folk who accept this proof and, on the basis of it, assert that belief in racial differences implies "superiority" and "inferiority" and as such is unchristian, shameful and blameworthy. Each camp supplements the other. The social scientists turn to moral denunciation when their evidence

*Use of the word "equalitarian" in this paper is limited to the meaning indicated above.

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grows feeble, and the religious fall back on "science" to bolster up their ethical preachments. From these two directions the American people have for more than 30 years been subjected to a barrage of propaganda unrivalled in its intensity and self-righteousness. Today, in many departments of psychology, anthropology and even genetics, the equalitarian dogma has been installed as a major premise not to be questioned. Budding young scientists of independent mind jeopardize their careers by challenging the dogma and may be silenced by strong disapproval. Many college students have been strongly indoctrinated and parrot the equalitarian arguments without competent familiarity with the evidence, shifting from the "scientific" to the moralistic as the occasion requires. The northern press and many influential magazines, together with the radio and TV, confidently proclaim equalitarianism.

How can we account for the shift from a general belief in native racial differences to the equalitarian dogma? There are, I believe, five main sources which have stimulated and directed the propaganda barrage mentioned above. Let us examine these in order.

1. The Rise of "Modern Anthropology"

By far the most potent assault upon native racial differences from the scientific side has come from the work of Franz Boas, who may be thought of as the "father" of equalitarianism. Boas came to the United States from Germany in 1886, and for 37 years (1899-1936) was Professor of Anthropology at Columbia University.

Boas accepted the idea of races, but held that such entities differ only in culture. In the 1938 edition of his *The Mind of Primitive Man* (perhaps his best known work), he wrote (p. 268) ". . . it seemed barely possible that *perhaps* (italics mine) the race (Negro) would not produce *quite so many* (italics mine) men of highest genius as other races, while there was nothing at all that could be interpreted as suggesting any material difference in the mental capacity of the bulk of the Negro population as compared with the bulk of the white population." This is a curious statement. Could Boas say truthfully in 1938 that the African Negro had produced *any* men to compare with the best of the European whites: to compare, for example, with Aristotle, Cicero, Thomas Acquinas, Galileo, Voltaire, Goethe, Shakespeare or Newton? On the other hand, consider the Jews, Boas' own ethnic group. By almost any criterion, the Jews have produced a disproportionate number of intellectually gifted persons, and this despite the handicaps under which they have often lived and worked. Did "culture" alone produce these outstanding men or was there better native endowment to begin with? There is much indirect evidence that

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Boas' devotion to the equalitarian dogma in his later years was in part motivated by strong political and social convictions. But it is hard to document this.

Boas' followers have actively and aggressively championed equalitarianism, and have discounted (and often belittled) any evidence tending to show that Negro-white differences in mental tests may not be environmentally determined. But the cultural anthropologists rarely use objective measures recognized as valid for judging the comparative worth of racial groups. In consequence, their conclusions, though confidently announced, are often subjective and unconvincing.

The view held here is that psychological tests offer the best, i.e., most valid, quantitative data for the determination of race differences. The best recent survey of the comparative standing of American Negroes and American whites on a number of mental tests may be found in the book *The Testing of Negro Intelligence* by A. M. Shuey, published in 1958. (It is significant of the power and lack of tolerance of the equalitarians that none of the university presses to which this book was submitted was willing to publish it.)

The Testing of Negro Intelligence covers the 44 years from 1913 to 1957, and analyses some 200 studies. Negro-white comparisons are made of pre-school children, grade and high school children, college students, gifted and retarded children, soldiers, delinquents, racial hybrids and Negro migrants. A brief summary of relevant findings is as follows:

1. IQ's of American Negroes are from 15 to 20 points, on the average, below those of American whites.
2. Negro overlap of the white median IQ's ranges from 10% to 25% (equality would require 50%).
3. About six times as many Negroes as whites fall below IQ 70, that is, in the feeble-minded group.
4. About six times as many whites as Negroes fall in the "gifted child" category.
5. Negro-white differences in mean test score occur in all types of intelligence tests, but Negro lag is greatest in tests of an abstract nature, for example, problems involving reasoning, deduction, comprehension and the like.
6. Negro-white differences increase with age, the gap in performance being greatest in high school and college.
7. Large and significant differences in favour of whites appear even when socio-economic factors have been equated.

It seems clear that the evidence from psychometrics does not support the equalitarian dogma.

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2. Hitler and the Nazis

Undoubtedly Hitler's cruelties and the absurd racial superiority theories of the Nazis set up a favourable climate for the proponents of the equalitarian dogma. It is easy for the equalitarian to argue that acceptance of the *fact* of racial differences is a forerunner of notions of racial superiority, discrimination, prejudice and persecution. The argument is fallacious. Recognition of differences in ability between men and women and between adults and children does not lead forthwith to prejudice and persecution; in fact, the contrary is true. Recognition of the talents of many Negroes for sports and for various forms of entertainment has if anything improved the feelings of the white majority toward Negroes generally.

Hitler's persecution of the Jews has greatly oversensitized the American Jew toward anything which smacks of racial distinction. The preoccupation of the Jews with racial matters today is evident in the activities of various Jewish organizations. Most of these belligerently support the equalitarian dogma which they accept as having been "scientifically" proven.

3. The Rise of African Nationalism

The struggle for freedom and self-determination by the various peoples of Africa has aroused the sympathy of many white people, and has undoubtedly fortified the emotional appeal in the idea that all men are born equally endowed. But emotionally-founded beliefs can be deceptive. It is well known that the African Negro has been self-governing throughout most of history, the colonial period being relatively short (only 80 years in the Belgian Congo). During his long period of self-government, we find not the fantasy of the happy savage free of modern tensions, but the reality of a miserable creature tormented by disease and enemies, living a life of indescribable squalor. In the nearly 6000 years of recorded history, the African has never constructed an alphabet, created a science or literature, or built up a civilization. Toynbee, the eminent British historian, has written that of the 21 great civilizations of the past, not one has been Negro. To be sure, we are often reminded of the Negro kingdoms of West Africa which, during the 12th century, briefly attained a level of civilization relatively high for that period. But these "magnificent civilizations" as the equalitarian anthropologists call them were hardly on a par with the then flourishing civilizations of France, Italy and the Near East. Moreover, Timbuktu with its allegedly "great university" was Moslem and Arabic, while the university itself was little more than a large mosque with a few teachers.[1]

[1]It can be said that the racial infiltration of Hamitic origins, with traces

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African history offers no comfort to the equalitarian unless carefully rewritten and "interpreted."

4. The Supreme Court Decision of 1954

In May of 1954, the Supreme Court of the United States handed down its decision on desegregation of schools. This decree was hailed by proponents of the equalitarian dogma, who rightly regarded it is a great victory for their cause. A great many people, however, are disturbed by the confusion of legal and moral rights and their relation to biological and psychological differences.

Both the legal and psychological aspects of the Supreme Court's decision are questionable. When the Constitution means one thing for 60 years and then overnight means just the opposite, it is hard for the ordinary citizen to be convinced that we are ruled by laws and not by men. As to the psychological aspects of the decision, many critics have pointed to the dubious credentials of the "experts" cited by the Court, and the subjectivity of their evidence.

Perhaps the only justification for the Supreme Court's decision is the view that the end justifies the means, and that the end is sufficiently desirable to risk dispensing with the Constitution to attain it.

5. The Influence of the Communists

Undoubtedly Communists have aided in the spread and acceptance of the equalitarian dogma, though their motives have been anything but humanitarian. Direct action as well as subversion are in the Communist creed. Hence the forceful application of the equalitarian dogma, as in the school desegregation cases, inevitably foments dissention and bitterness on which the Communist thrives. Communists and their front-men have served the cause of equalitarianism well: in government, in entertainment, in radio and television.

* * *

The weight of the evidence favours the proposition that racial differences in mental ability (and perhaps in personality and character) are innate and genetic. The evidence is not all in, and further inquiry is sorely needed. Surely there are no good reasons why restrictions should be placed on further scientific research and discussion. At best, the equalitarian dogma represents a sincere if misguided effort to help the Negro by ignoring or even suppressing evidences of his mental and social immaturity. At worst, equalitarianism is the scientific hoax of the century.

of Semitic (Mediterranean), and cultural influences from Egypt and the Semitic world, are clearly perceptible in these regions.—EDITOR.

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The Kurumbas in the Nilgiri Hills of South India

By R. RUGGLES GATES

The Nilgiri hills of southern India represent the most southerly thrust of the Deccan plateau. Their precipitous flanks lead down through winding roads to the plain below. The name is derived from *nila* (blue) and *giri* (hill or mountain). According to King (1870) this bamboo jungle home of tigers and elephants remained unexplored until 1819, the first road from Coimbatore to the summit being built in 1821. The Nilgiris, according to King, extended from the Tapti river to Cape Comorin. The Nilgiri plateau is 30 to 40 miles long and 10 to 24 miles wide. Mount Doddabett reaches 8642 feet high, other mountains 7416 feet and 5886 feet respectively. Recent plantations of tea, coffee and cinchona already existed at this time in the hill area.

Here live five hill tribes: Irulas, Badagas, Todas, Kotas and Kurumbas or Korubas (Breeks 1873). The Todas and Kotas are closely related and differ fundamentally from the other inhabitants. They clearly came from the north-west of India and will be described in a later article. Their social relations to the other tribes are peculiar, but not exactly symbiotic. Fürer-Haimendorf (1954) describes a peculiar rite by which the Kurumba and Toda exchange wives. Thurston (1909) states that several Kurumba brothers may take the same wife. Toda women take several husbands who may be brothers. This custom was probably borrowed by the Kurumbas from the Todas. The Todas occupy the dominant social position in relation to the other tribes. In skin colour, the Badagas are regarded as the fairest and the Irulas the darkest of the Nilgiri tribes (Thurston 1909), but this may not be accurate.

The Badagas are by far the most numerous. They are not aboriginal, but farmers. According to Breek's account, each Badaga village had Kotas in a nearby Kotagiri village. They worked as artisans for the Badagas and were paid in grain at harvest time. The Todas similarly employed Kotas and paid them in buffalo hides or *ghee* (melted butter). The Kurumbas paid the Kotas for services in grain, and the Irulas in plantains or grain. The Badagas are Hindus, chiefly of the Shiva sect, supposed to have migrated from Mysore *c.* 350 years ago, after the Vijayanagar Kingdom

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was broken up. In the Census of 1871 they numbered 19,476. They paid tribute in grain to the Todas; their language is a corrupt Kanarese.

The Irulas (formerly Erulas) numbered only 1470 in the Indian Census of 1871 (Breeks 1873), located in 16 localities but without castes or divisions. They are stated by Breeks to differ from the Kurumbas in having more prominent cheek-bones with a shorter and flatter nose. They speak a dialect of Tamil. "The Irulas belong to the Vedars, or hunting people, whose expulsion from, or extermination in, the settled parts of India is constantly recorded by tradition," but they have no traditions of their own past.

The Kurumbas or Kurubas (originally Curubaru, singular Curuba) were stated by Breeks to be of two kinds. The first sometimes cultivated the soil and had "the largest flocks," but never made wool blankets. The second, known as Handi or Cumly Curubaru, tended their flocks and made blankets from the wool. There was no communication between these two branches. They lived by collecting honey,[1] edible roots and fruits, also capturing animals in nooses, nets and stone gins. They ate the spotted deer, squirrels, wild cats, rats and snakes. They could fell trees and square the timber. They would not eat with any tribe but the Badagas. However, they would accept uncooked food from the Todas but not from the Kotas. How far these taboos still hold I do not know, but in recent years they have been mahouts of elephants and are now general workers in the teak forests.

Travelling in the Nilgiris in 1938, I visited a band of Kurumbas with a rude flute and drum, and heard of them as watchers of the elephants in the bamboo jungles under the guidance of forest officials. Their hair, matted like a mop, has been distinctive from the beginning, but now, as forest workers, they have submitted to the services of the barber (see Fig. 1).

The Kurumbas have a sinister reputation for sorcery and witchcraft, holding the other tribes in fear by these means. Their priests performed annual ceremonies for the Badagas at seed-time and harvest. Apparently, some buried and others burned their dead. They formerly built small cromlechs, consisting of three upright stones and a covering slab. Thurston (1909) also describes the small dolmens built by them over a grave. Some surrounded the burial spot with a circle of small stones. This appears to be the last stage in the decadence of the great megalithic tradition, remains of which are found abundantly in many parts of India.

[1]The collection of honey from bees' nests in trees is one of the oldest of hunting occupations. In the cave Alpera in Spain are drawings believed to be of Upper Palaeolithic age which show a honey gatherer climbing a rope to reach a bees' nest high in a tree (Maringer 1960).

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The Nilgiri megalithic monuments are described by Breeks. For modern accounts see Wheeler (1948, 1959). The first of these is an account of certain megalithic structures in Mysore which are

Fig. 1. A GROUP OF KURUMBAS

dated between 200 B.C. and the middle of the first century A.D., overlapping the Andhra culture. Some, of course, are millenia older.

Regarded as the first settlers in Tondamandalam, the Kurumbas formerly occupied a large area including the sea-coast from Pulicat to Cuddalore and west to the foot of the Eastern Ghats as well as much of Mysore. The inhabitants were called Vedars (Veddas) and Curumbars. In religion they became Jains. The Chola and Pandya kings made war on them. Dravida was prosperous in the 7th century A.D., expanding at the expense of the Cholas, but according to an inscription, the capital of Chol was burned A.D. 489. The Curumba princes were of Pallava race, and war between the Chalukas and Pallavas went on for centuries. The Pallavas, who are regarded as ancestral to the Kurumbas, were dominant in South India from *c.* 550-750 A.D. and reached their zenith as a powerful people in the 7th Century. Their language

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was Tamil, and their sculptures were gradually changed from wood to stone, as those of Asoka had been a thousand years earlier.

Many Pallava antiquities—inscriptions in three kinds of Sanskrit alphabets, sculptures and rock-cut temples—are described from a number of different sites in South India by Jouveau-Dubreuil (1916). These works reached their zenith under Narasinhavarman I, who reigned *c.* 625-650 A.D., after which decadence set in, but Parameswaravarman I (*c.* 660-670) continued to struggle against the Chalukyas. The known Pallava history is derived from inscriptions engraved on copper-plates, and these early sculptures are of high artistic merit.

The victory of a Chola King in the 8th Century scattered the Kurumbas far and wide. Many fled to the hills, the Nilgiris and Wynaad as well as Coorg and Mysore, where they became wild and uncivilized. When finally their forts were taken, the Curumbas were destroyed. A great cyclone on the south-east coast may have aided in their downfall. This defeat of the Kurumbas is placed in the 15th Century. The advancing Mohammedans destroyed the Warangal in 1323. This was followed by the Vijayanagar Hindu dynasty which ended *c.* 1508. The Kurumbas were then persecuted and many were massacred and exterminated, while others fled.

About 1830 the Kurumbas were practically slaves of the dominant Coorgs. In 1835, a group of 48 were massacred, and in 1900 the whole family of a Kurumba medicine-man were murdered, apparently from fear of their magic and sorcery.

In a very early account of Mysore by Buchanan (1807), in which he reported extensively on Indian methods of agriculture but shows no interest in the tribes except as they contribute to agriculture, the "Cad Curubaru" were described as a rude tribe with a mop of hair filled with vermin. They built low huts and were used to scare away the elephants at night with torches. The breed of sheep they kept were also called Curumbars. "The Curubas pasture their flocks chiefly near Coimbatore." They are "all of Karnata extraction" and never cultivate the ground. Each man "possesses from 50 to 100 sheep without paying any rent, and at night he folds them on the arable lands of the cultivators, who might each give a *Bulla* of grain to the proprietor of one hundred sheep for the manure. Every family of the Curubas pays a poll-tax, and there is a duty on their blankets." The Kurubas were thus known as shepherds and weavers.

Abbé Dubois (1899), who lived in India from 1792 to 1823, and whose manuscript was later translated into English, refers (p. 66) to the Kurumarus or Kuravers as one of the largest of several nomadic castes he described in India. They were in two branches: one traded in salt, carrying it on donkeys from the coast to the interior in return for grain; the other made baskets

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TABLE I

MALE

BETTA KURUBAS, Karampore

	AGE	EYES	SKIN	HAIR	L	B	C.I.	NOSTRILS	EARS	LOBE	HEIGHT	
Gady Mara	*c.*72	4	3 more yellow	wild & wavy greying	187	138	73.79	40.7	72 x 32	—	152	Fig. 4
Kammara Kala	25	3	nr 2 more brown	wild & wavy curly, black	178	138	77.53	44	58 x 30	lobe	144.5	Fig. 5
Kammara B.K.	65	3	nr 1 B nr 2	black, v. curly & wavy	179	134	74.86	42	63.2 x 31	small lobe	147.5	Fig. 6
Karapur Mada	62	3	F nr 3 B nr 2	black, wavy to curly	177	124	70.06	35.3	56 x 36	no lobe	150	
JENU KURUBAS												
Modli Mudda	*c.*70	5	F 3 B nr 2	black, wavy & ±curly	174	138	79.31	38.5	63.5 x 35.2	lobe	165	Fig. 7
Bomma of Karapur	58	3	nr 2	black, wavy	181	134	74.03	42	60.7 x 32.5	small lobe	157	Fig. 8
KARANKOTE (JENU)												
Suba	*c.*50	5	F 3 B 2	black, wild & curly	171	134	75.70	35.5	59 x 33	small lobe	156	
Deva	35	4	F 3 B 2	black, wavy & curly	174	133	76.43	33	48.6 x 32	attached, no lobe	155	
Kala	*c.*28	4	F 3 B 2	black, wavy & curly	175	124	71.43	34.7	55 x 23.8	small lobe	154	
Kala	*c.*30	5	F nr 3 B 2	black, wavy & curly	177	125	70.62	36	57 x 37.3	lobe	144	
Chelwa	*c.*65	5	F 3 B 2	black, wavy & curly	173	126	72.83	35	60 x 35.3	no lobe	153	
Mara	*c.*80	5	2	black & grey & curly	184	136	73.91	45	67 x 37.2	lobe	144	
Mara	*c.*16	3	2	black & wavy	177	131	74.01	37.2	50 x 32	no lobe	156.5	

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Kulla	*c.*16	4–5	F 3 B 2	black, wavy & curly	188	141	75.00	39	54 x 35.5	no lobe	153	
Karia	18	4	F 3 A 2	black, wavy & curly	186	138	74.19	37	45.5 x 30.2	no lobe	169	
Chelwa	*c.*15	4	F 3 A 2	black, wavy & curly	179	135	75.42	38	54.5 x 31.5	attached, no lobe	155	
BYRANKUPPA (JENU)												
Putta	*c.*50	4	3	black, wavy & curly	170	137	80.59	36	63.8 x 29.2	no lobe	158.5	
MEANS (17)					178.2	133.3	74.69	38.97	58.1 32.6	—	153.7	
FEMALE												
Thimmy	*c.*35	4	F 3 B 2	black, wavy & curly	165	129	78.18	34	60 x 29	small lobe	151.5	
Machi	*c.*50	3	F 2 B 2	black, wavy & not curly	166	126	75.90	38	53.3 x 30	small lobe	136	Fig. 9
Kali	*c.*50	3	F slightly lighter B 2	black, wavy & curly	164	124	75.61	34.2	53.7 x 29.9	small lobe	147	Fig. 10
Madi	48	4	F 3 B 2	black & wavy (pug)	178	130	73.03	33.5	51.2 x 27.8	small lobe	141	
Mari	*c.*28	4	F 3 more yellow B 2	black, wavy & curly	165	134	82.21	35.2	52 x 26.3	lobe	134	Fig. 11
Sami	22	3	F 3 more yellow B 2	black, wavy & not curly	155	134	86.45	32	54.5 x 27.2	small lobe	149	Fig. 12
MEANS (6)					165.5	129.5	78.56	34.48	54.11 28.33	—	143.08	

Note.—B=Body, F=Face, A=Arms.

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and mats. They were all professional thieves and fortune tellers, having no fixed abode. In time of war they foraged for supplies which they stole to provide for the army. We thus get glimpses of changing conditions and occupations of particular tribes through the centuries. Later (p. 76), Dubois describes the life of the "Kadu-Kurumbars" in the Malabar hills. They dug small gardens and collected roots and honey in the forest. They had no bows and arrows. By day, the babies were left in a hole in the ground lined with teak leaves.

In one of the earliest general accounts of the Kurumba tribe I have seen, Shortt (1868) says they are "small in stature, and have a squalid and somewhat uncouth appearance from their peculiar physiognomy, wild matted hair, and almost nude bodies." The Census of 1871 recorded 613 Kurumbas (300 male, 283 female). The terms Kurumba and Kuruba are in the Tamil language, while Kuruba is the Telegu or Canarese name for the same caste (Thurston 1909). Those in the jungles of the Nilgiri plateau were known as Kadus. They were wild and spoke a Tamil dialect, while the more civilized branch on the plains, known as Uru, spoke Canarese. The former were said to be short, dark and platyrrhine while the latter were taller, lighter and more leptorrhine. However, those I saw in the elephant jungles in 1938 were leptorrhine, and I regard this character as an original condition of the tribe. Fig. 3 represents my conception of a near typical Kurumba. His nostrils measured 37 mm., but some are more leptorrhine. He was working in a paddy field among Paniyans at Oliyot village. His other measurements are shown in Table II. The Kurumbas are evidently not Australoid in origin and the broad noses of some have been acquired through crossing with Australoid tribes in South India.

The aboriginal tribes of Wynaad (originally Vana-Nad—land of forests) are the Paniyar and Kurumbas. Raghaven (1929) has described the life and habits of the recent Kurumbas. The Ten or Jain Kurumbas (Jain is a corruption of Jenu—honey) still live in the jungle, having migrated from the forests of Mysore. The others he classifies as (1) Mullu Kurumbas, cultivators and hunters who wear a hair tuft in front and speak Malayalam; and (2) Bet or Vettu Kurumba, also called Urali[2] Kurumba. They fell trees and are artisans, speaking a dialect of Malayalam and Kanarese.

Iyer (1929) divides the Kadu Kurubas (formerly also known as Kurumans) into two sub-tribes, Betta K. and Jenu K. My wife

[2]In 1938 I visited a group of Uralis who lived at the end of Lake Periyar high in the Nilgiris. After spending half a day being paddled along the lake in a dugout, we reached a hamlet of houses built high up in the trees to escape the elephants who come at night and raid their gardens.

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Fig. 2 The thatched house of a Chief of Betta Kurubas

Fig. 3

Fig. 4

Fig. 5

Fig. 6

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Fig. 7

Fig. 8

Fig. 9

Fig. 10

Fig. 11

Fig. 12

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and I visited villages of both these in 1959. Iyer finds three groups among the Betta Kurubas: 1—Ane (elephant); 2—Bevina (nim tree, *Melia Azaderachta*); 3—Kolli (fire-brand). This grouping apparently has little significance or permanence. Those who live in the jungle with elephants, wild pigs, tigers and leopards have no weapons with which to kill these animals, and they are sometimes carried off by a tiger or killed by an elephant. The Uru Kurumbas are civilized, living in eastern districts of Madras and Mysore. The present forest denizens have apparently lapsed from civilization, having lost the culture of the Pallavas. Iyer states that there is hardly a province in India which has no remnant of these people or their culture. He, no doubt rightly, regards them as a very old race who "contest with their Dravidian kinsman the priority of occupation of Indian soil." We may thus regard them as a remnant of the Eastern Mediterranean race, surviving in southern India. Those in the Nilgiris are regarded as offshoots of the Kadu Kurumbas on the borders of Mysore Province.

Observations

To study the Kurumbas my wife and I travelled in December 1959 from Mysore City by car to Karapur, a distance of 42 miles on a very rough road, passing many bullock carts in close array with loads of teak and bamboo. We arrived at the famous Hunting Lodge, formerly frequented by Viceroys and Maharajahs but now seldom used. Then we continued on to Karampore, and from there walked a mile through tobacco fields and across small streams to a village of Betta Kurubas. This village was in a clearing of a bamboo forest. The small reed huts stood in a circular design facing a centrally located reed pavilion which had religious significance. Sanctions forbade Europeans to go close to this pavilion. Here we measured and photographed four men and four women, as well as taking a view of the thatched house of the Chief (Fig. 2). These women are recorded in the last four lines of Table I. We then walked a short distance into the forest to a village of Jenu Kurubas which was nearly deserted for the day. Most of the men were doing Government road work and the women fled with their babies when they saw us approaching, but some of the children followed us around. In an enclosure were about a dozen thatched square huts with walls of plaited split cane. Their main occupation is collecting honey in the jungle, while the Betta make baskets. Both groups have now begun cultivation, tobacco being most in evidence, as well as mustard oil fields. They chew and smoke tobacco, and they have goats and chickens.

From here we went by car six miles to Karankote where there were many forest workers under Government employ, all illiterate,

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receiving one rupee per day. Their main food is ragi (*Eleusine Coracana*), similar to millet seeds; with very little rice. Here a group photograph (Fig. 1) of ten men was taken. Proceeding another six miles to the village of Byrankuppa in the Karanakota forest, among derelict orange trees with almost fastigiate branching, we were able to measure only one man and two women. The rest were working in paddy fields some distance away.

The results of the measurements in these four villages are assembled in Table I. No distinction is made between Betta and Jenu Kurubas. All the Betta (4 male, 6 female) examined were in the first village, at Karampore. The total in Table I are 17 male and 6 female. The means show that the males are mesocephalic (C.I. 74.69) while the mean C.I. of the females is 78.56. They are markedly less dolichocephalic than the males, as is generally the case. The width of the nostrils is 38.96 in the males and 34.48 in the females, i.e. they are leptorrhine like the Mediterraneans, in contrast to the Australoid tribes, who have very broad nostrils. This use of the term leptorrhine is somewhat different from that based on skull measurements. The mean ear-length of the 17 males is 58.1 mm. and that of the six females 54.1 mm.; females in nearly all races having smaller ears than males. The ears of Kurumbas are smaller than in Europeans. I have pointed out elsewhere (Gates 1961) that the ears may generally be expected to grow in length, on the average about 1 mm. per year. The mean age of the males in Table I is 44.4 years and that of the females 38.8 years. The mean ear-length of the males should on this account alone be over 5 mm. greater than in the females. Males almost always have longer ears than females. However, all the ages are guesses, so an argument cannot be based on these figures. As regards the ear lobe, with only four exceptions it is either small or absent, this condition being rather unusual.

In stature the males average 153.7 cm. and the females 143.1 cm. This difference of 10 cm. between the sexes is not unusual. It will be seen that the male stature is not much above 150 cm., which is conventionally regarded as the upper mean limit for dwarf races. The Kurumbas are thus short and of light build, with relatively small heads, narrow noses and small features. In other words their characteristics are those of the Mediterranean race. In short, they are Indides in Eickstedt's terminology, a branch of the Dravidians, differing from the Mediterraneans of Europe chiefly in being short in stature (although many Italians are also short) and in having at least one gene for skin pigmentation. The number of skin-colour genes can only be determined by the study of crosses with other races, especially with Caucasoids. Comparison with other races suggests that not more than one or two genes for skin

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pigment are present in the Kurumbas. Those who remain leptorrhine are of relatively pure descent, while those with relatively broad nostrils, up to 40 mm. or more, probably have some ancestry derived from the broad-nosed Australoids. A number of Australoid tribes exist in South India.

My observations as recorded show that the brow ridges in males and females are generally slight or absent, marked in only one man. The nasal root is generally half-depressed, sometimes less so, not at all depressed in one man. The black hair (Table I) was in nearly all cases both wavy and curly. The skin colour was mahogany rather than black (Gates chart), and the face was generally one shade lighter than the body. Shortt (1868) adds as Kurumba features wedge-shaped face, prominent malars, slightly pointed chin, eyes dark brown (in Table I, 3 and 4 represent dark brown of the Martin scale, 5 lighter brown). The Kurumba are certainly not Negritos, as has sometimes been averred. (See also Gates 1961 *a*).

Some measurements of Kurumba males are recorded in Table II.

TABLE II

	N	C.I.	NOSTRILS	N.I.	STATURE	EARS
Table I	17	74.69	39	—	153.7	58.1 x 32.6
Figure 3	1	76.79	37	—	160	62 x 35.8
Shortt (1868)	25	—	—	—	154.2	
Thurston (1909)	—	76.5	—	86.1	157.9	
Thurston (mean of 3 other groups)	—	—	—	78.9	161.3	

It will be seen that Shortt's (1868) measurements for stature agree closely with the modern ones, Thurston's (1909) being a little taller (the number not given). The C.I. agrees reasonably well, but the N.I. in Thurston's three groups ranges from 73.2 (Mysore) to 88.8 (Nilgiris). This, as already mentioned, is evidently the result of the original leptorrhines crossing with broad-nosed Australoid tribes. Eickstedt's (1933) classification of Indian racial types is undoubtedly a great advance on earlier attempts, showing greater insight into Indian racial history. However, it seems better to use the name Australoids for the broad-nosed jungle tribes, confining the term Veddids to the Ceylon remnant who are generally smaller in their dimensions. Eickstedt classes the Kurumbas with Birhors as forest nomads or Veddids. We find it necessary to regard the leptorrhine Kurumbas as essentially East Mediterraneans in origin, with finer features. Eickstedt's views, though based on very extensive observations, are probably not the only possible way of

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dissecting the racial migrations and mixtures which have been taking place in India for ten thousand years.

Sickle Cells

Lehmann and Cutbush (1952) made the important discovery that the sickle-cell gene previously known only from Africa, was present in South India. Of 201 Paniyans, Irulas and Kurumbas tested, which are classed by Eickstedt as Veddids, 63 (31 %) showed the sickle-cell trait. The Kurumbas and Irulas are regarded as nearly related tribes, but the Paniyans, who live in a very malarious region and have marked Australoid features should, in the writer's opinion, be recognised as differing markedly from the Kurumbas, though some of the latter, as remarked earlier, have acquired broad noses through mixture with tribes (perhaps Paniyans) having Australoid characters.

From much later work with sickle-cells it appears that heterozygotes for this gene are more resistent to malaria, the S-haemoglobin being more insoluble. This mutation is therefore an adaptation which increases the resistence to malaria, and it has thus probably arisen independently through natural selection in different malarial regions. The gene can be transmitted by race crossing from tribes living under malarious conditions to those inhabiting non-malarious areas, but it would probably be there subjected to a measure of counter-selection because the insoluble Sickle-haemoglobin will be physiologically less efficient than ordinary haemoglobin. Only 16 Kurubas were tested, three of whom had sickle-cells, so it is possible that the frequency of the S-gene is lower in them than in the Paniyans and Irulas in whom it is very high.

Buchi (1955) found 16·87% of sicklers in 83 Kurumba of Nilgiri and Wynaad and 29·73% in 74 Paniyans, confirming Lehmann and Cutbush. But Buchi found no sicklers in a series of tribes such as the Malapantaran and Ulladan of Travancore and the Kadar of Trichur District. Lehmann (1954) found no sickling in 128 Tamils of the Nilgiri District, while Buchi found only 0·9 % in 112 Pallar of the Tinnevelly District. This shows that the sickle gene is not universal in the Veddids (Australoids) but is apparently confined mainly to malarious areas, spreading to a limited extent in other tribes by race crossing. Since Lehmann (1954) found no sickling in 68 Andamanese, who live under malarious conditions, it is necessary to assume that the sickle-cell mutation has not occurred in these isolated islands.

The Badagas and Todas of the Nilgiris were also found by Lehmann and Cutbush to have a much lower incidence (4-8 %) of the sickle-cell trait than the above tribes. This may have been acquired through crossing. Fürer-Haimendorf (1954) describes a

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system of hereditary friendships between the Todas of the Nilgiris and the Mudugas and Kurumbas of the Walavanad Taluq which accounts for a limited amount of miscegenation. The village headmen of these tribes have traditional Toda friends whom they visit at least once a year for several days or a fortnight. The visitor assumes the roll of husband, and Muduga women are similarly visited by Toda brothers. This institutionalized sexual intercourse or mutual wife-lending, forms of which are also known in other parts of the world, could account for the 4% of sickle trait in the Todas, but the Mudugas have apparently not yet been tested. There is evidence that other, unformalized, cases of miscegenation do occur notwithstanding the caste rules against it.

Blood Groups

The blood groups furnish important evidence regarding racial relationships. Many different tribes and populations have been tested in India. The results in Table III have been taken mainly from Mourant's valuable (1958) compilation of the ABO. The first two lines of the Table are both aberrant, apparently owing to the small numbers. The Nilgiri Kurumbas tested by Buchi (1959) are most likely to be representative. They are very low in A and somewhat higher in B, and the Uralis are not very different.

Lehmann and Cutbush (1952) have recorded (Table III) the blood groups of Nilgiri tribes as well as the Paniyans of Wynaad. There is quite a wide difference in the two sets of Toda results, but a still greater difference between Todas and Kotas. These two tribes are undoubtedly nearly related in origin, yet the Kotas are very high in O and have no A (in 86 persons) whereas the Todas have 15-20% A and much lower O. On the contrary, the three tests of the Paniyans (Table III) from the Wynaad plateau at the foot of the Nilgiris are extraordinarily similar, especially as regards the extremely high A and the very low B.

Buchi (1959) has calculated (Table IV) the gene frequency for O, A, B and M, together with the sickle-cells and the non-secretor gene. Vos and Kirk (1961) have recently shown that the Diego blood group, which is found in all peoples having Mongoloid ancestry, is not present in the Kurumba or Irula, but occurs in 6 of 125 Oraons tested.

Buchi (1959) concludes, rightly I think, that the Kurumba, the Veddoids (which I would prefer to call Australoids)[3] and the Toda-Kota are separate stocks in India. Although the high

[3]From a study of Warner's data taken in 1927 on the Australian aborigines (Howells 1937), significant differences were found between natives of the N.W. and N.E., the latter being "somewhat stunted." The head

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TABLE III

ABO BLOOD GROUPS

	N	O%	A	B	AB	AUTHOR
Jene Kurumba, Wynaad	17	47.1	47.1	5.9	0	Sarker 1954
Vettu Kurumba, Wynaad	17	11.8	11.8	70.6	5.9	Sarker 1954
Mullu Kurumba, Wynaad	80	63.7	10	25	1.3	Sarker 1954
Kurumba, Nilgiri	116	57	17	27	0	Buchi 1959
Urali Kurumba	107	45.8	24.3	25.2	4.7	Bose 1952
Todas, Nilgiris	200	29.5	19.5	38	13	Pandit 1934
Todas, Nilgiris	82	12.2	14.6	54.9	18.3	Lehmann & Cutbush 1952
Kotas, Nilgiris	86	60.4	0	39.6	0	Lehmann & Cutbush 1952
Irulas, Nilgiris	117	31.6	25.6	29.5	12.8	Lehmann & Cutbush 1952
Badagas, Nilgiris	64	51.6	20.3	25	3.1	Lehmann & Cutbush 1952
Paniyans, Wynaad	61	19.7	62.3	13.1	4.9	Lehmann & Cutbush 1952
Paniyans, Wynaad	250	20	62.4	7.6	10	Aiyappan 1936
Paniyans, Wynaad	313	22.4	64.2	7.7	5.7	Sarker 1954

TABLE IV

GENE FREQUENCY, AFTER BUCHI

	O	A	B	M	SICKLE	NON-SECRETOR
Veddoids	56	26	18	74	18	—
Karumba	57	17	27	78	9	47
Toda-Kota	59	8	33	80	2	33
Dravida	61	15	24	60	0	—
Pallar	59	17	25	59	1	51

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measurements of Australians and Veddas (Ceylon) were found to be much the same, but the Veddas were short (mean 156.7-158.8cm against the Australians' 170cm). The following mean measurements were also recorded. The most marked differences are in the greater height, broader noses and greater bizygomatic width of the Australian aborigines.

	VEDDA (HOWELLS)	AUSTRALIANS		VEDDA (HILL)	N
Stature	156.7–158.8	170		151.5cm	32
C.I.	72.31	73		72.67	26
Bizygomatic	120.87	140			
Nose Height	46.07	49			
Nose Breadth	38.78–40.8	47			
N.I.	84.18	98	Cranial Index (44 male, 18 female)	71.6	62

The results of Osman Hill (1941) (cranial index of 44 males and 18 females) are taken from his important paper on living Veddas in Ceylon and skeletons in museums.

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frequency of O (56-61%) is very similar in all, A ranges from 8% in Toda-Kotas to 26% in "Veddoids." The B gene shows the reverse relationship, from 33% to 18%. Buchi suggests that the Kurumba live in the contact zone with Toda and Kota, and that race-crossing has modified them. This is undoubtedly true of those that are less isolated. Those with broad noses have probably crossed ancestrally with the Australoid Paniyans. Buchi tested 85 males and 26 females for colour-blindness, using the Ishikawa Tables, and found them all normal. Those with narrow noses represent the small-featured Indides who presumably came originally to South India from further north. The southward push of tribes in the Indian peninsula, which appears to have been occurring from the earliest times, seems to correspond with the southward migration of tribes in Africa.

Thurston (1909) has recorded the stature and nasal index of three groups of Kurubas (Table V).

TABLE V

	STATURE	N.I.
Kurubas (Mysore)	163.9	73.2
Kurubas (Bellary)	162.7	74.9
Kurubas (Nilgiris)	157.5	88.8
MEANS	161.3	78.97
Paniyans	157.4	95.1

It will be seen that the Nilgiri group measured had the shortest stature and much the broadest noses. By contrast, the Paniyans were shorter and still more platyrrhine.

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The Forest Officers, who are closely in touch with the native tribes, were of great assistance in connection with my journey in South India. Mr Manamohan, the Forest Range Officer stationed at Begur, Mysore, went with us from Karapur and helped us to find the Kurumba villages. The most generous co-operation was everywhere experienced.

Summary

In this account of the Kurumbas or Kurubas (the terms are interchangeable), references are also made to the other tribes of the Nilgiri Hills, Todas, Kotas, Irulas and Badagas, who live under

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various conditions of interrelationship. Glimpses of the Kurumbas (Curubaru) are given in various works published early in the 19th century. They show that the tribe has undergone many changes and vicissitudes. They finally practised the most decadent phases of the megalithic culture formerly widespread in India.

Their 19th century occupation was (*a*) as shepherds and weavers or (*b*) as collectors of honey and other forest products. But they are credited by history as descendants from the Pallavas, who dominated South India from A.D. 550-750, reaching their zenith in the 7th century. Their language was Tamil, and the defeat of the Pallavas in the 8th century led to the Kurumbas being widely scattered. They lost their civilization and were forced to revert to jungle life. This history of particular tribes in India appears to have happened more than once; under defeat they relapse to jungle life.

In physique, the Kurumbas appear to be mainly of Mediterranean type, with relatively small stature (153.7 cm. in the male), mesocephalic (C.I. 74.7), with small features, leptorrhine, with very wavy and curly matted hair. They are *Indides* in the terminology of Eickstedt; but it appears preferable to confine his term Veddoids to the Veddas of Ceylon, using the term Australoids for the platyrrhine tribes in South India. Some Kurumbas have acquired platyrrhiny by crossing with Australoid tribes. Some have even been classed as Negritos, but this would deny their South Europoid origin and the many differences involved. They are not so short as the Kadars (who have frequently been classed as Negrito)[4] and their hair, instead of being closely curly, shows a mixed form of waviness and curliness.

Lehmann's important discovery of the sickle-cell gene in South India, together with later work on its relation to malaria, can probably be best interpreted as an origin independent of Africa, the gene involving a form of adaptation to malarial conditions in both regions. In the Paniyans and Irulas the high frequency of 32·4% was found, while the few Kurubas tested gave a frequency of 18·7%, the Todas and Badagas having 4-8·4%. Sickling was not found in the Kotas and other tribes of South India. The broad noses of some Kurumbas were probably from crossing with Paniyans, and the sickle-cell gene may have been derived from the same source. The Kurumbas (and Mudugas, not tested) may have passed it on to the Todas. Racial intercrossing may thus account for a low percentage of the sickle gene in some tribes of South India, but the gene probably originated adaptively in India quite independently of the African origin.

The blood groups of the tribes in the Nilgiris and Wynaad are

[4] For a discussion of the Negrito "race" see Gates (1961).

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also considered (Table III). The Todas and Kotas, although evidently nearly related and probably derived from a common stock, yet differ widely in blood groups, the Kotas having a very high frequency (60%) of O but no A, whilst the Todas have 12-30% O and 15-20% A. By contrast, the Paniyans, in whom 624 individuals have been tested by three different men in the period 1936-1954 gave remarkably uniform results, with 63% A, 9·5% B and only 20·7% O. Thus the Kotas and Paniyans agree in having the extraordinarily high frequency (60%) of A, but there is nothing else to suggest the remotest resemblance between them. This shows that the blood groups cannot be used alone, regardless of other differences, to draw conclusions about racial relationships.

The conclusion appears justified that the Kurumbas, Toda-Kotas and Paniyans are of separate origin and history but have undergone some miscegenation in recent times. Further studies of both sickle-cells and blood groups are necessary to throw more light on these relationships. Other blood group tests are not yet sufficient to be used in comparison of these races.

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BIOGRAPHICAL NOTE

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Somatopsychical Structures in Human Races

By HANS BURKHARDT

In the July 1960 issue of THE MANKIND QUARTERLY, Professor Henry E. Garrett dealt with the race psychological examinations made by Otto Klineberg, Social Psychologist of Columbia University. Klineberg, in concluding his examination, used these words: "The scientist knows of no relation between race and psychology." Garrett referred to the insufficient evidence which Klineberg gave, and to the wrong or one-sided conclusions of the evaluation of Negro-white differences in mental tests. In connection with this review it will be possible to place the objections against Klineberg's generalized proposition on a much broader basis. We believe that we may take it for granted that the results of scientific examination on the essential points of this subject have been anticipated by the very formulation of the questions. For, if the social psychological problems are the centre of interest—as is the case with Klineberg's examination—light will be thrown nearly exclusively on environmental peculiarities, while genetic factors will remain obscured. It will then be easy to show that possibly all the differences between men are conditioned by environmental differences, and it will be easy to support this thesis with many exact details. It is just as easy to show that possibly all differences between men are genetically conditioned, by directing the attention only towards the character of a man's ancestors and his innate constitutional characteristics.

In reality there is much truth in both aspects. However, the scientist fails in his task when he tries to disprove one aspect in favour of the other. It should not even be his task to estimate and perhaps state in figures the relative strength of the various factors which form a man—how much influence is owing to the environment here and to the hereditary presuppositions there. For this is indeed a matter of quite unequal factors—it is in a way a matter of two dimensions of human nature. Our language does not give us any direct possibility of demarcating these two dimensions with an unfailing precision. When we often overlook one of the

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two dimensions, because we cannot always grasp it or define it, this should not allow us to conclude that it is without importance.

I will try to make this clear by referring to the difference between the two sexes. Apart from the primary genitals, the physical habitude of man and woman is distinguished in so many details that neither the vocabulary of the scientist nor that of the poet will suffice to include them all. But it is much more difficult to state fairly exactly the differences of the psychical habitude between man and woman. It is our task here to say something about the *genetically conditioned* differences of the psychical habitude. For, as is well known, the sex of a human being is genetically determined, all primary sexual features being anchored in the X and Y chromosomes. When directing attention to sociological relations, it is not difficult to show that many differences between man and woman evidently are conditioned by institutions which date from past times, by traditional views about the part and the task of the woman here, and of the man there, in human society. However, are we to believe the sociologist if, after showing us all these facts, he then says: "because man and woman do not find the same sociological conditions, differences between the sexes which are not determined by the environment are not provable"? Should we believe him when, after bringing before us many exact figures and statements about the IQ of both sexes, he finally concludes: "the scientist knows of no relation between sex and psychology"? Indeed nobody can doubt the truth that the two sexes are two biological variants of human existence, apart from different dispositions also with respect to psychical nature and conduct. From the earliest age the woman in the typical case is different from the man in every emotion, and in these differences are already expressed different psychical dispositions, possibilities, feelings, and endeavours.

The reason for referring to the difference between the sexes is because we have here a simplified, model case for the mutual connection between certain physical and certain psychical, genetically conditioned, structures. It is needless to ask whether psychical features are embedded in the genes. The physical features are anchored in the genes, and they directly and inevitably influence the psychical conduct and habitude.

Our model case also refers us to other connections of importance for us. Generally man and woman are only different with respect to the specific physical and psychical characteristics bound to the sex. With regard to all other predispositions man and woman may be very different or they may be very alike. As, however, these other predispositions are entwined with the predispositions of the specific sex character, it is very difficult—and in the psychical field twice as difficult—to see and explore the isolated specific

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characteristics. We must know from the very start that they affect the whole physical and psychical structure. The woman, if we may be allowed to say so, personifies another mode of human existence than the man. In an absolutely comparable way, as will be shown in the following, a certain type of constitution and certain racial specific characteristics can be determining for different modes of human existence. (But it should be mentioned that the sexual difference is exceptional in so far as—by the way in which the sex chromosomes are transmitted, except in pathological cases—there is no mixture or weakening of the differences, but for each individual only an *either* or an *or*).

These suggestions may so far be sufficient in connection with our subject. Nevertheless I want to refer now to another field of research, which indeed does not quite directly contribute to the psychology of races either, but which can help to explain the basis and ideas involved. This is the field of constitutional research. In connection with the efforts which have been made in order to examine the relations between build and character, the results of Ernst Kretschmer in Germany, and those of William E. Sheldon in America, have become very well known. Both agree on essential questions and can rely on rather exact anthropometric material, physiological experiments and psychological tests. We will only point out the things about which they agree. They can show that men with heavy, athletic build have a comparatively slow psychical rate and little adaptability, but often great energy and firmness. They can show that men with round and weak build are distinguished by an extroverted and sociophile character, by contactability and adaptability and a very relaxable nature. Men with slim stature are preferably touchy, sensitive, but at the same time sociophobe men, who face life with inhibitions and tensions—also such are of a very productive kind. Finally both these scientists recognise a group of physical dysplastic-constituted men, where, in the typical case, psychical disharmonies—or at any rate very extraordinary proportions of psychical endeavours and abilities—are also provable. Thus the types of constitution present themselves as various bases for the physical and at the same time the psychical structure of the man. At the same time, however, these bases ally themselves with many physical and psychical characteristics which independent of them can show every imaginable difference in single individuals of the same constitutional type.

It is, however, important to state that these bases are biologically founded and essentially genetically conditioned. Here therefore the proof that certain physical and psychical features belong together is especially convincing, as in this case the sociologist has practically no possibility of employing his theories. The various constitutional types are to be found among all peoples and in all social

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classes—one type is not favoured in preference to another by better environmental conditions. The science of constitutional types thus gives us at the same time the best arguments for the importance of heredity for certain components of the psychical habitude.

Certainly, as already explained, there is no direct bridge from constitutional research to racial psychology. Numerous examinations in quite different climates and continents have resulted in the fact that the known constitutional bases are not restricted to certain races. Perhaps every culture needs these various types; perhaps here also we have variants of human existence which are complementary to each other in an ingenious way, each of them pointing to another particular direction of human possibilities. At the same time, however, each of these constitutions shows weak points and a critical one-sidedness, as if nature could not present a completely happy constructional model of mankind. Here, however, with the constitutional types, an important function has to be awarded to the continuous interbreeding of one with another, whereby one-sidedness may be counterbalanced.

Obviously, however, the nature and character of the constitutional type—which is independent of the environment—is not at all independent of the other hereditarily determined structures. Again the sexual differences present themselves as an example. We know the same constitutional types in both sexes. But, for instance, the athletic type in its classical form will only be observed in the man, whereas in the woman the characteristics of this type will only appear in a varied and broken form. According to their original tendencies, two independent biotypes are inter-acting together—either in competition with each other, or strengthening each other.

In addition, a third, the racial type, joins these two biotypes. The relations between the constitutional type and the racial type are not only of a negative kind. There is no doubt that certain racial specific structures may emphasise a certain constitutional type, while others may have the reverse effect. Put in another way, it may be said that we are finding different accents with the various races and strains. But it is still more important for us to maintain that certain physical and certain psychical characteristics and dispositions within each of the three biotypes mentioned represent a unity. Within the field of animal breeding acknowledgments of this kind are natural. When crossing horses no breeder would be guided by the absurd idea of combining, for example, the rough skeletal structure of the heavy cold-blooded race with the nervous temperament of the thoroughbred race. These two things cannot be separated. On the level of the biological sciences, body and psyche, generally and with regard to all single features, are two sides of the same thing.

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The attempt to perceive the characteristic structures of the various races more exactly than hitherto first of all presupposes that we are bringing well characterized races or strains in all continents into our field of vision. It is true that anthropology has gathered a very large body of observations, but the task of sifting this material has certainly not been completed. As there are no absolutely fixed racial limits, and probably never have been, since there are rather certain strains with some specific physical-psychical characteristics within each larger racial group, it would perhaps be best if our first step were to divide the many structures which are typical for one large racial group into single structures which perhaps to a large extent are independent of each other. Of course it is not at all the case that two different races are different in all hereditarily conditioned structures. Certain structures may be common, others may show the most manifold variations. Apart from the fact that many predispositions are common for all races, nobody can stipulate whether a certain race is characterized by many or only by some few predispositions of a special kind. (It is a matter of definition whether a group for which only some few characteristic features are specific can be called a race, or better a strain.) After this introduction we will try to give examples for certain structures, which not alone, but in association with other structures, are typical of certain races. We have to thank the well known German anthropologist E. von Eickstedt for many insights in this direction, as well as F. Keiter, who has contributed many points of view by his examinations of culture and race.

Let us begin by referring to structures which seem so closely related to certain characteristics of the well known constitutional types, that indeed with some races, racial type and constitutional type point in the same direction—whereas other races present a large range of variations. Thus, we know of pronouncedly slim and pronouncedly square-built racial types. We may say that for the slim racial types a cooler psychical temperament is characteristic, a stronger sense of distance and of style of conduct, and further also more sense of movement than of settlement. As an extreme case of an extraordinarily slim race the anthropologists describe certain Hamitic cattle tribes of Ethiopid race in North Africa. The slim racial type with slim head on a free neck, narrow hips and long limbs has at all times been regarded as an aristocratic type[1]—but one-sided specialized racial types often show limitations of the psychical life.

[1] Which is, no doubt, due to the fact that tall races, which tend to have an advantage in war, have very frequently contributed largely to those conquering tribes and peoples who gave rise to aristocracies when they overwhelmed other stocks.—EDITOR.

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When we talk about heavy and light tribes and races, we are keeping another difference in view regarding the constitutional and psychical habitude. No doubt this difference is connected with a different kind of motoric and dynamic. With the light type we find activity, high speed, a light hand and often an agile spirit and a free elegance. With the bulkier type the heavy spirit also determines the psychical life. The inclination to be static is stronger than the need for movement and change. Within Europe the light type is more frequent in the coastal regions of the South as well as in the North, and the heavy type in the continental regions.

Another difference in structure, similar to that just mentioned, but yet in another way distinct, is found when we distinguish races and strains as large or of a more delicate stature. To the first mentioned type belong large hands and feet as well as strong lower legs and a coarse-pored skin. That this difference in stature is of importance in connection with the psychical habitude can already be seen with races of animals. Large dogs have a different behaviour and character from that of small ones. Among most of the primitive peoples known by us today the fine—that is not tall—type is predominant. In the European regions certain Mediterranean types are particularly fine. We find such pronounced graceful forms within the Indian racial type.[2] A further example of this fine type of constitution gives the Japanese people its character. Rather regularly it can be stated that men of the fine type show quicker reaction, whereas the contrary type is more dignified and reflecting in behaviour. It would be possible to demonstrate with many examples that every type of man is inclined to form the world surrounding him after his own image. For instance, the Japanese love the fine forms of manners and things, while all that the men of Central and Northern Europe love to have around them seems gigantic and clumsy by comparison.

Important connections become visible when we try to distinguish between races with strongly and faintly differentiated and segmented build. Strong differentiation means that limbs, trunk and head are well shaped and distinctly demarcated from each other, and that the forms of the face—especially the orbits and the root of the nose—are strongly chiselled out. The strongly formed face gives the impression of forms which have been chiselled from within and outwardly. The contrast is shown by the Mongoloid face which, with reference to the Huns, was described long ago by a Roman writer as appearing as though some faint impressions had been pressed into a clod of clay. A strong differentiation evidently coincides with a strong accentuation of individuality. The individual in such cases stands out from his surroundings. His own life and

[2] Which is also, in a large measure, Mediterranean.—EDITOR.

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character are opposed to the outside world in an accentuated way—subject and object are confronted. Solid psychical substance and stabilized feeling of individuality characterizes this type of man. This does not mean that the less thoroughly formed and profiled races have smaller possibilities of development of the spiritual life. The old high cultures in East Asia, essentially associated with men of the type which is not very profiled, point in the opposite direction. Here the physical and psychical types are adapted to integration. Together with the more fluid psychical contents, the feeling of reciprocity and of universal harmony comes to have influence. Nevertheless, it is true to say that the strongly formed and demarcated—such as the human figure as a subject of art—has been neglected in Eastern Asia compared with the European regions. As the man understands and represents himself, so he is basically in his character.

It is also worth looking at the difference between a more coarse and rough and a more refined form of details in the human races. Where coarse and rough forms are predominant, the psychical life is a little weaker and is poorer in finer perceptions. Certainly it is self-evident that a stronger accumulation of the psychical forces can be to the benefit of power and extroversion. Strongly differentiated features express a fine graduated self-consciousness, a greater psychical selectivity and polyphony. In Europe the Dinaric racial type, which is to be found in mountainous regions, especially in the Balkans, has much more coarse forms than for instance the Northern European type. The constitution is coarse, athletic, the nose is rough and big, the skull is steep, the lower jaw is long. Skin and hair are also of a coarse nature. At the same time it is quite clear that the psychical life is not so differentiated as in the Northern European regions. There is no doubt that the pituitary gland has an influence on such characters, so that with different races we get differently developed characteristics.

We are approaching another polarity which can be essential for the collection of typical racial features when we distinguish between a dry and a moist type. Here we may assume especially close relations to the climate and the soil. Anthropologists know the thin, dry and sinewy desert type, bred in acclimatization[3] to drought and steppe. They know, in contrast to this, the often plump or spongy types found in the more moist regions. In typical cases, dry, thin men show a certain narrowness of the mental life, and not seldom a fanatic toughness. Plump men have a more broad and fluid mentality and a softer and more restrained emotional life.

Finally, expressed in a more generalised and therefore slightly

[3]Strictly speaking, it is not so much acclimatization as adaptation. —EDITOR.

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risky manner, it can be said that a human type whose mental life tends to be turned outwards and to be more transparent in its psychical emotions can be distinguished from another type whose mental life is less extroverted and less transparent. Chiefly it is a question of differences in sensibility, of the degree of accessibility to impressions of all kinds, of the vivacity of the involuntary means of expression. The psychical conditions appear naturally and spontaneously in the physical conditions. This is perceived in the change of the blood distribution, in the interaction of the sympatheticus and parasympatheticus in the expression of the eyes, and in many physiological processes which tend to become visible in the skin. The increased thickness of the skin sees a diminution of the increased sensibility to which we have already referred. Here we see the close connection between the nature of the skin and the psychical aspects of life. Relations to the climate, to the original homes of certain races and tribes are here again distinctly indicated. Men in warm countries and in those with maritime climates are more sensitive, and in this connection more lively in their expression, than men in colder and more continental regions. Especially we may mention here the races of Central Asia, which are bred on the facility to develop insensibility, toughness and the capability to endure suffering. According to available examinations, the Mongoloid type also is predisposed to a reduced metabolism, which, as is well known, is dependent on the function of the thyroid gland. Thus a whole number of physiological characteristics are probably involved. The racial type in Northern Europe is characterized as a sensitive human type by the nature of the delicate and light skin. The association of this sensitive type with the physical traits can be most clearly seen in the reactions of the light-blond, and particularly in the case of the red-haired, delicate-skinned men. When we hear that colour of skin and hair of the various men has nothing to do with the psychical nature, we can be sure that such statements miss the point altogether.

Interesting perspectives open when, in addition to all this, we look at the fact that some races are highly specialised—that is to say, they are adapted to very specific surroundings—whereas others are to a very high degree independent of their surroundings. Generally we can observe that the races which are highly specialised in their physical conditions are also limited with regard to their psychical possibilities. As examples of adaptation to a very specific landscape and a very specific form of life, anthropologists mention the Hamitic nomads of Ethiopid race, and also the Samid race (Bushmen type). In a most unambiguous way the last mentioned type has been bred for a life in the dry sandy regions of South Africa. Races of this kind easily get into a blind alley with respect to their possibilities of development. It is well known that

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the special biological advantages of the *genus humanum* lie in the fact that man, in quite a different way from the animals, knows how to make himself independent of specific surroundings. The human types which have followed this direction longest have of course the best chances of spreading. Here first of all most branches of the Mongoloid races have to be mentioned. Thanks to a special adaptability of the more passive kind, they can assert themselves in the most widely differing zones and surroundings. Von Eickstedt refers to the fact that with this racial type even the skin is especially suited to acclimatization in all zones of the world. According to their psychical habitude they are highly docile and able to learn. Quite other, indeed nearly opposite, physical and psychical abilities have enabled the men of North European origin likewise to disregard all specific surroundings. Here it is not really the ability to suffer the surroundings as they are, but the ability to interfere actively, to form the world and to continue to invent new possibilities, and so dominate over the environment.

The science of anthropology is very familiar with the observation that there are races which have more primitive features and others which have more progressive ones. Primitive are all those morphological features which are closely similar to those found in the Anthropoids. To these features, as is well known, belong the narrow, coarse-boned skull with retreating forehead, retreating, only slightly formed chin, deep root of the nose and broad enlarged wings of the nose, long arms and slim form of hands and feet. The The Australid race shows characteristics of this kind most clearly. The Negroid racial branch has become removed from the original type with regard to many features—for instance, simple form of skull and thick lips. Exact observation shows that in each main race some features of an original kind have been connected with other, progressive, features in a different way, so that it is impossible to range the races in a single row between the poles of primitiveness and progressiveness. However, it seems important to us to state that primitive features of a psychical kind are always to be found connected with many primitive morphological features. Here the short curve of psychical reactions, the spontaneous surrender of the affective life and the early closing of the mental maturity have to be mentioned among the primitive characters. Progressive human types, on the other hand, keep their faculty for learning longer and gain a greater distance to the world in which they live.

Not identical with primitiveness is the physical and psychical infancy which—within the limits of the norm—is characteristic of some races. We find it in the Pygmy races in their regions of retirement from the main areas of human settlement in Africa and South East Asia. These races are, however, not all like the original forms from which they have been derived. They are much more to be

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regarded as a human type which has been driven into a by-way. They are characterized by childlike round and simple forms, a strong lordosis of the spinal column, and a relatively large skull with a distended forehead. Their psychical type corresponds to the morphological one. These people are described by all observers as being shy of strangers, but cheerful, naive, carefree and good-natured.

Surprising perspectives are opened when we look at features of partial infantile character in the otherwise absolutely progressive races. Lately great attention has been paid to the fact that anthropoid apes in their childhood are much more like men than grown-up apes. In a way, in the origin of mankind, nature made use of a trick by retaining some infantile features much longer, and others for life. Man only becomes a man thanks to his much prolonged childhood, which is due to his much prolonged faculty of learning. We know that men who have the gift of the highest capacity for thinking and imagination, especially the geniuses, are nearly always characterized by some childlike features. Within certain limits this is undoubtedly also true for such races which are especially capable of development. With the North European type of man it is perhaps the deficiency of pigment and the nature of the skin which points in this direction.[4]

Finally we may refer to the fact that in some cases neither is the sexual difference, as shown in the formation of the masculine and the feminine type, quite independent of the racial type. We know that there are some races which are more masculine and others which are more feminine accentuated. With this the circle of our observations is closing. We know that the constitutional types are not directly dependent on the racial type; we may observe, however, that in many ways they can be varied by the racial type, here fortified, there weakened. We know still more surely that the sexual difference according to its character is independent of the racial type. We also see here, however, that the racial type can stress or weaken certain structures. Very virile races which we can obviously find in mountainous countries—again we may refer to the Dinaric racial type—have firmer, harder constitutional forms, a coarser skin and a strong accentuation of nose, lower jaw and chin. The big, convex nose especially may be considered as a virile morphological feature. With regard to their psychical structure, men of this kind are more rough, harder and finished. The will-life is predominant. A more feminine accentuated physical and psychical habitude is characterized by physical-mental maturity, by openness and comprehensive integration. Here all forms are softer and more

[4]They are certainly quite late in development compared with the Melanoid races.—EDITOR.

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balanced. Wise Chinese have referred to the fact that the Sinid type is the highest developed type among the Mongoloid races, and that it shows features which point in this direction.

All the examples and observations mentioned here cannot be much more than the beginning of the attempt to understand and define somatopsychical structures conditioned by the races. At any rate they show us that the differences which we find between the races and strains are to be valued positively. But these differences do not in any way create the basis for a dangerous phenomenon of racial hatred any more than, equally absurdly, does the knowledge of the fact that there are different constitutional types lead to, or justify, the creation of a doctrine that certain constitutional types should be promoted and others should be oppressed. Racial types differ in one important respect from the constitutional types which we have been discussing. Each racial type is the result of selection through the influence of certain conditions of life during a very long space of time. Each race has had to assert itself in the course of a very long time and consequently it presents a lucky balance of characters. We must realise that men as such are a chance experiment of nature. The races of men are not as clearly defined as are the divisions among the animals. Race is all the time threatened by splitting tendencies. However, each race of clear character with respect to its physical and also its psychical traits shows a natural firm hold and appears to us as a convincing unit of the two elements which are so often diverging in men, that is as a unity of nature and spirit. In this, race presents a difference from the constitutional types in a more restricted sense. As mentioned before, these seem to be directly predetermined to continue to interbreed. As in the case of each of the constitutional types the way to pathological extremes is not very long—the balance is supported by the mixture. We are not however entitled to say the same thing about the interbreeding of races. All considerations and experience cause us to be cautious and critical towards all tendencies which promote haphazard race mixture, although it may be that in many single instances interbreeding of certain racial strains may have favourable results. Of course racial types which do not differ in many hereditary predispositions have interbred as long as mankind has existed. Both the separation and the mixture of various human strains have at all times alternately contributed their part to the forming of human appearance. But while this is so, may we dare to promote mixture as long as there are means to omit it in agreement with humane thinking? We will answer 'no' to this question when we consider that this interbreeding is a development which we can on no account reverse. It must furthermore be remembered that racially conditioned characteristics of a physical and psychical kind, once lost, will be lost for ever.

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OUR CONTEMPORARIES

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THE EUGENICS REVIEW

Journal of the Eugenics Society, 69 Eccleston Square, London, S.W.1. Price 5s.

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Promising Families: Some Conclusions, by C. O. Carter; Public Morality and the Criminal Law, by D. Sherwin Bailey; Defective Molecules as a Cause of Disease, by G. H. Lathe; On the Nature of Prejudice, by A. James Gregor; Family Follow-up Studies into the Eugenic Aspects of Morbidity, by E. V. Kuenssberg and S. A. Sklaroff; Reviews, Notes, etc.

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PRIRODA (NATURE)

A scientific bi-monthly periodical for Knowledge of Natural History. Published by the Bulgarian Academy of Science. Editor-in-Chief, Academician A. I. Hadjiolov.

No. 1, January-February 1961.

Includes: Some New Achievements of the Soviet Union in Astronautics, by Professor Eng. N. S. Kalitsin; Food Yesterday, Today and Tomorrow, by Dr A. Belorechki; Solar Energy and its Use, by M. Vulev; Sleep, by Dr E. Ivanova: Action of Ionizing Radiations on Living Cells, by G. G. Markov; Body Heat and its Regulation in Animal Organism, by G. Gradinarski.

THE PSYCHOLOGICAL RECORD

A quarterly journal in theoretical and experimental psychology. Published at Denison University, Granville, Ohio. Editor Irvin S. Wolf. Annual subscription $4.00.

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Scientific Creed—1961: Philosophical Credo: Abductory Principles: The Centrality of Self, by William Stephenson; A Method for Studying Depth Perception in Infants under Six Months of Age, by Robert L. Fantz; Theoretical Implications of Sensory Deprivation, by Malcolm H. Robertson; Aspects of Teaching Machine Programming: Learning and Performance, by John A. Barlow; The Oppositional Nature of Dichotomous Constructs, by Jerome Resnick and A. W. Landfield; The Relationship between Stimulus Intensity and the Electrical Responses of the Cochlea and Auditory Nerve, by W. L. Gulick, D. J. Herrman and P. E. Mackey; Is the System Approach of Engineering Psychology Applicable to Social

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GENUS

Journal of the Italian Committee for the Study of Population Problems and of the Italian Society of Eugenics. Editor Corrado Gini, Via delle Terme di Diocleziano 10, Rome, Italy. Price 3000 Lire; U.S. $6.00.

Vol. XVI, Nos. 1-4, December 1960.

Cultural Selection of Human Psychological Types, by Robert Kuttner; A proposito di una nuova Opera sui Vichinghi ecc, by Corrado Gini; Rural-Urban Demographic Differences in Latin-America, by T. Lynn Smith; Le caratteristiche demografiche di un gruppo di Zulu (Bantu) della Riserva indigena di Mapumulo (Natal), by Placido Nicolicchia; Le caratteristiche demografiche di un gruppo di Albanesi di Kavaja, by Placido Nicolicchia; The lost Battleground of the long sault, by Thomas E. Lee; Rassegna—Sulle differenze innate tra i caratteri mentali nelle varie popolazioni, by Corrado Gini.

PLAINS ANTHROPOLOGIST

Journal of the Plains Conference. Published by the University of Oklahoma, U.S.A.

Vol. VI, No. 11, February 1961.

Some Materials on the Assimilation of Oklahoma Indians, by I. A. Zolotarevskaja; A Survey of Paleo-Indian Sites along the Middle Rio Grande Drainage, by George Agogino; Theories of Culture Change Relevant to the Study of the Dakota Indians, by Vernon D. Malan; Cultural Persistence and Cultural Change as reflected in Oklahoma Seneca-Cayuga Ceremonialism, by James H. Howard; Mesquakie Witchcraft Lore, by Eugene Fugle; Reviews, etc.

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Book Reviews

ISSUES IN EVOLUTION: Vol. III

Edited by Professor Sol Tax. University of Chicago Press: Cambridge University Press, 1961. Pp. 310. Price $7.50: 60s.

This is Volume III of the work *Evolution After Darwin*, edited by Professor Soi Tax and produced in connection with the Darwin Centenary Celebration at the University of Chicago. For this celebration nearly fifty scientific men from ten countries were brought together, representing the inorganic, life and human sciences. The first two volumes contain the papers, distributed in advance, which were presented at the meeting, containing practically the whole range of modern evolutionary conceptions in the sciences. Volume I deals with *The Evolution of Life*, and Volume II with *The Evolution of Man*.

To the prestige and distinction of this Celebration is added Volume III, which is a sort of quintessence distilled from the first two volumes, as in it the many present evolutionary problems are freely discussed. Three introductory chapters on Evolution and Religion include a luminous account of Chinese religions by Professor Ilza Veith and another on the Catholic point of view.

A unique feature of this book is the series of five panel discussions held during the celebrations and here reproduced verbatim. The subjects of these panels were the origin of life, the evolution of life, man as an organism, the evolution of mind, and social and cultural evolution.

The participation of Sir Charles Darwin and Sir Julian Huxley, grandsons of the original progenitors, lent éclat to the proceedings.

Under the stimulating chairmanship of Harlow Shapley, ten questions concerning the origin of life are discussed by a panel of nine biologists.

The first of these questions was: Did the early conditions on earth favour the accumulation of organic substances? The last was: When and how did the change from anaerobic to aerobic conditions occur? During this discussion Muller defines the beginning of life, not with the origin of protein, but with the coming together of chains of nucleotides. Darwinian natural selection began at that stage, during which the nucleotide chains are gradually improved in pattern and increased in complexity until the human chromosomes contain about four billion nucleotides in line. The polymerization of proteins, the production of enzymes, the appearance of chlorophyll and haemoglobin, and many other essentially biochemical problems of early life are involved.

The second panel, largely different from the first, discusses the evolution of life, under the chairmanship of Sir Julian Huxley and Professor A. E. Emerson. Recognising evolution as a fact rather than a hypothesis, sixteen set questions are deliberated, from the mechanism of evolution to the rise of new types and the dynamics of populations.

The third panel, which considers the evolution of man, is of more specific interest to readers of this journal. With G. G. Simpson and F. Clark Howell as chairmen, the subject is elucidated under the headings of genetics, ecological and development factors, various "trends," and the

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present and future status of man, both physical and cultural. Leakey and Howell contribute much on fossil primates and early man, Emiliani adds much on the age sequences, Rensch discusses the "laws" of evolution and the development of the forebrain. Waddington contributes the important conception that the human baby must begin by *believing* all it is told, doubts only arising later. He also points out that human drives (instincts) always conflict with "free will."

The last two panels are also of great interest to students of human evolution. Huxley follows with an address on "The evolutionary vision," and Tax concludes with an account of how this very successful celebration was organised. Every biologist would gain much from reading this volume.

R. R. G.

JEWISH THOUGHT AS A FACTOR IN CIVILIZATION

By Léon Roth. UNESCO, Paris. Pp. 64. Price $.40: 2s.

This book is published in a series, the names associated with which are notorious as persons who in some cases know next to nothing about race, but have no hesitation about writing upon it, and tend to have an entirely subjective point of view.

The preface calls those who speak of Jewish racism as Anti-Semites. This appears to be a strange charge, and rather suggests that while it is proper and fitting to castigate any racial or ethnic groups as *racist*, it is a crime to suggest that the Jews can possibly be *racist*, and one which merits at once the charge of anti-Semitism. Now the present reviewer cannot be charged with being an anti-Semite, as never has he written against the Jews, and yet the one conclusion which he has drawn from the whole purview of Jewish racial history is the fact that the Jews have held together, and acted together, on basic assumptions which are racialistic. Their segregation—even to worship, a separate Sabbath, different food—in every way is a complete form of Apartheid, and if one adds to that the aspirations for Zion—with all its connotations of worldly dominion—which have activated Jewry throughout the ages, one can clearly see that its aspirations have not been any different—in these respects—from those which have actuated the other racial and ethnic groups of the White Races.

It therefore seems to us to be sheer humbug on the part of the Editor to write in the Preface:

> "The series to which this booklet belongs has, as its subject, the race question as seen from the standpoint of the main currents of contemporary thought. It will, in particular, comprise studies defining the attitude of the great world religions towards the physical differences by which humanity is characterized.
> In such a survey, the attitude of Judaism cannot be overlooked. It would have been logical to include in this series a booklet entitled *Judaism and the Race Question*. This, following the example set in other publications, would have contained an analysis of the religious and philosophical texts that have guided Israel in its relations with other ethnic groups. Such a subject seemed indicated, if only because of the attacks levelled by many anti-Semites against so-called "Jewish racism."
>
> But it was felt that the thesis of "Jewish racism" should not be combated in the setting of anti-Semitic dialectics. Professor Léon Roth's booklet, therefore, does not deal with race. It is none the less

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a valuable contribution at a time when men's minds are troubled by modern manifestations of "racism." In asking the author to give a short description of Judaism's specific contribution to world civilization, we had a double aim in view: firstly to refute the accusation of "racism" so often levelled against the Jews, by underlining what, in Judaism, is the very negation of racial exclusivism; and secondly, to record the extent of the debt humanity owes to Judaism."

This is indeed an astonishing piece of reasoning. Apparently the Editors are not concerned at all with objectivity. They do not want to know anything at all concerning whether Judaism has been *racist* or not. They are solely concerned with producing a booklet to expound that Judaism has never been *racist*. Secondly, in so far as they go beyond that point, it is to produce propaganda for the world's debt to Jewry—in other words for a species of Jewish Jingoism.

One wonders, after such a clear declaration of the objectives of UNESCO'S publication in this field of race whether there can be any value in any of their pronouncements, since they apparently are publishing not to arrive at objective truth, but merely as propagandists to put over one point of view solely—and that is the one which is aimed against what they would call *Racists*—White thinkers and others who believe that there is validity in human heredity not only in individuals but in ethnic groups—while at the same time taking care to see that Jewish history and philosophy is distorted to produce the astonishing viewpoint that Jewry has not been *racist* at all!

The racialist terminology with which the Old Testament is replete, and which even spills over into the New Testament, especially from the exclusiveness of St Peter, and the pen of St Paul, all of whom make it clear that non-Jews (Gentiles) only find a path to Salvation outside the Circumcision by a special Grace (in the Sacrifice and Blood of Christ), all shows a deeply ingrained nationalism and racialism which is every way as intense as that of the most benighted Afrikaaner and anything alleged against the Dutch Reformed Church in South Africa. The continued maintenance of the segregation of the Jews—by the Jews themselves—is merely the modern outcome of this racialism.

We are not attacking the Jews for this. We believe that in all ethnic groups such tendencies to isolation and segregation are natural, and in the racial sense endogamy and not exogamy is in accordance with nature. Furthermore, we believe that when such groups, be they Jews, or Greeks, hold to such views, they are not merely more in accord with nature, and truer to their traditions, but are psychologically better poised, than when they betray their nature and their inheritance.

That the Jews have shared the common human nature of all ethnic groups is to be expected, and indeed it would be unnatural had their experience in these matters of intense group loyalty, group endogamy, and resultant group pride, with a strong desire for separateness, been otherwise than it has been. It therefore seems to be absolutely deplorable that, in in the name of learning and science, an attempt should be made so blatantly by UNESCO to set out propaganda to the opposite, for the subjective purpose of justifying this organisation's activities in its other publications which are blatantly to obscure any chance of an objective understanding of race, and its validity as a factor in human development and continued human relations at the present time.

It would seem impossible for any objective writer to contribute to such a series as this, and so we have sympathy with Pofessor Léon Roth's attempt.

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In the course of his essay he tries to show that the Old Testament had a universalist conception, and he cites the case of the nations of the world having been genealogically derived from Adam. No doubt this conception may well have been that of later Jewish thought—perhaps even in Talmudic times, but it certainly could not have been earlier. For the interesting thing is that when the tribes mentioned in Genesis x are carefully analysed they do not justify the view, which was formerly held in fundamentalist times in Christianity, that the Sons of Shem are the Caucasoids, the Sons of Japhet the Yellow Races, and the Sons of Ham the Black Races, at all. An analysis shows that in fact the nations described are all more or less Caucasoid, and at the most only include the Hamitic among the sons of Ham. This fact must have been known to the Jews of the first Millennium B.C. and consequently such a genealogical table could not have led to any universalistic concepts in the brotherhood of *all* men, but only of those of the races of men of whom they were cognisant.

Indeed, the unique contribution which the Jews have made in world history is based essentially on their *apartness* rather than on any universalist tendencies in their culture, and it seems difficult to see how they could ever have made that contribution had they not been, in their own estimation, a Chosen People.

The author draws attention to the ritual washings of the Jews as having a bearing on the matter of cleanliness. This may well be so. But it should not be overlooked that Hinduism has a much more rigorous code of hygiene, by way of ritual ablutions, practised on a vastly greater scale, and from a much more ancient period of time.

R. GAYRE OF GAYRE.

TOGETHER IN BRITAIN: A CHRISTIAN HANDBOOK ON RACE RELATIONS

Church Information Office, Westminster, London, 1960. Pp. 51. Price 3s.

Your reviewer finds it very hard to escape exasperation in reading this little book. The contrived impression of calm, Christian tolerance extends no further than the Introduction, for the initial section dealing with the concept of race, human variability and mental capacities reveals such deliberate attempts to muffle scientific findings that to an open mind this chapter is practically worthless. Biological differences in Man are grudgingly admitted as are the now well attested differences in human intelligence, but in the conclusion of the chapter the reader is fully inoculated with the notion of the importance of the "social environment" in determining human affairs. It is the shift of emphasis to suit the political dogma of the Church authorities that creates a palpable falsehood. Only a will to believe in human equality could possibly tolerate these rationalisations.

In the succeeding chapter on theology and race exists the one valid concept of the whole book, but again it is vitiated by corrupt thinking. We would have been happy to accept as a purely moral lesson a plea for charity between men of different races, but how the writers can square "all the nations and peoples gathered into the Kingdom" with the mounting tide of intolerance which accompanies negro independence throughout the world is difficult to understand. What seems to be overlooked is that the Kingdom of which Christ is a central part is clearly not at all acceptable to vast sections of the newly enfranchised millions for whom the

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Anglican Church seems so anxious to set its cap. One wonders if it would not be common prudence for the Church to take care lest the traditional allegiance of White peoples be not lost in seeking to gain the support of more remote races who have so rarely shown any particular regard for religions based on charity.

The sketch of racial discrimination and prejudice which follows seeks to give the impression that biological differences in Man are not causes of racial strife. This idea is fostered to weaken the case for the biological determination of human affairs. Discriminations between kindred Caucasoid peoples are cited and accounted for by religious, economic and cultural causes without any regard to racial differences. The persecution of Syrians and Jews by the Romans and of Irish by the Anglo-Normans in particular is accounted for by religion and culture. No regard is paid to the fact that there can possibly be a biological element in these earlier examples of racial strife, and that they could spring from the self same motive as does the great racial crisis into which our world would appear to be moving —namely the natural inability of racial coexistence which is actually due to nature's laws of specification.

Thereafter the book breaks down into a miscegenist's *vade mecum*. There is no honest effort to consider the irretrievable situation into which the advice it contains will lead if literally carried out. If the Church Assembly Board really intends people to believe that they are themselves socially responsible they must start an earnest consideration of cause and effect. The will to believe in human equality is not quite enough.

A. H.

EVOLUTION: ITS SCIENCE AND DOCTRINE

Edited by T. W. M. Cameron, Royal Society of Canada "Studia Varia" Series 4. Toronto University Press: Oxford University Press, 1960. Pp. 242. Price 40s.

This is a Canadian Symposium celebrating the Darwin Centenary. The twenty contributions cover a wide range of geological, biological, philosophical, sociological and cosmological subjects. The Editor, who is Director of the Institute of Parasitology at McGill University, shows what important conclusions can be drawn regarding the course of evolution from the relationships of animal parasites. In an article which bristles with relatively new conceptions he shows that the African ostrich and the South American rhea have the same peculiar genera of mites, lice and tapeworms and very closely related genera of nematodes. The borhyaenid wolf of South America closely resembles the Tasmanian wolf of Australia. The Australian marsupial fauna was then derived, not from Asia but from South America via Antarctica. West African primates were rafted to the Amazon in mid-Tertiary times, when that river system flowed westward into the Pacific.

These and other hypotheses are fitted together into a surprising and in many respects convincing whole.

Five other papers are palaeontological, two deal with the mode of evolution by natural selection, one with speciation in plants, another with evolution in bacteria, several with social evolution. Others are concerned with cosmology, the particles of physics, and the origin of the chemical elements. The whole comprises a fruitfully assorted dish of evolutionary problems.

R. R. G.

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ADAM

By David Bolt. J. M. Dent & Sons Ltd., London, 1960. Pp. 143. Price 15s.

This is largely an allegory—the author calls it a tone poem—based on Genesis. The writer sets out to give the story of Adam in much the same way as that of Everyman. The pith of it is that "we have yet to find an alternative to the Fall to account for his (Man's) nature." The fact that man is not born inherently good tends to be overlooked today by all those professing "liberal" views, and who, as thorough Lamarckians, place all the responsibility on anything rather than heredity.

The author makes Eve say that the tasting of the fruit of the tree of knowledge would make them as the angels. This is a misunderstanding of the purport of the passage—as it is clearly phallic and refers to the discovery of paternity (*the* knowledge) leading to a change over from original matriarchy to patriarchy.

RECENT ADVANCES IN HUMAN GENETICS

Edited by L. S. Penrose, F.R.S., with the assistance of Helen Lang Brown. J. & A. Churchill Ltd., London, 1960. Pp. 194. Price 27s 6d.

This book of Recent Advances will be of great use to human geneticists, and all interested in recent genetical problems will wish to consult it. Two of the eight chapters are written by the Editor. These are on Mutation and on the Genetics of growth and development of the foetus. In the latter many pathological abnormalities and their causation are considered. The chapter on the 46 human chromosomes, by Dr G. D. Harnden, is a fascinating account of the exciting discoveries of non-disjunction in man and the concomitant abnormalities, in which Dr Charles E. Ford and his colleagues have played a leading part, especially by the introduction of new methods. The original discoveries of non-disjunction were made in plants (Oenothera) over fifty years ago.

The cases of non-disjunction in man and woman are mostly concerned with the XY pair of sex chromosomes. Thus the Kleinfelter syndrome has 47 chromosomes, including XXY. The numbers and morphology of the chromosomes can be confirmed by cultures of the skin, bone marrow, blood and other tissues. In the many cases in which various intersex conditions are involved, the Barr sex chromatin test (a chromatin body in the resting nuclei) has been useful in determining the fundamental sex of the individual. In the chapter on Developmental sex abnormalities, Dr O. J. Miller has described and classified these conditions. In the Turner syndrome, in which webbed neck and sexual infantilism are conspicuous features of a variable syndrome, the sex chromosomes are frequently, but apparently not always, XO.

Many of these intersexes are mosaics with, for example, some tissues XXY and other organs XX. The many other cases of abnormal sex chromosomes pouring from the medical press of the world include XXX and XXXY and such mosaics as XXX/XO. Mongolism, which Penrose showed to be correlated with the age of the mother, is now known to have generally trisomy of one of the small chromosomes. Several cases of chromosome translocation have been discovered, now that most of the human chromosomes can be identified by their morphological size and form. The numbers of nucleoli, and their relation to satellites, are well known in many plants

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and some animals. Much could be learned by further investigations of the human nucleoli.

In the chapter on Elucidation of gene order, Dr J. H. Renwick discusses the many questions of genetic linkage and recognises three well-established cases of autosomal linkage. The blood groups serve as markers for nine different chromosomes. Hairy ears remain as the only known gene in the Y-chromosome, whereas a long list of genes in the X are more or less proved, but partial sex-linkage has been discarded.

In the chapter on the abnormal haemoglobins, Dr P. S. Gerald summarizes the discoveries in this very recent field in which the alphabetical series already reaches down to Q, besides "Bart's," "Hopkins" and others; but he omits reference to the important geographic distribution of these mutations. The sequence of amino acids in haemoglobins A, C and S throws important light on how these gene mutations arise.

Chapter 6, by Dr Sarah B. Holt, on the inheritance of dermal ridge patterns, deals mainly with the total ridge count and various lines of evidence regarding its inheritance. The final chapter, on statistical methods and theory, by Dr C. A. B. Smith, is a treatment of the effects of selection, twin diagnosis, sampling problems, estimation of genetic ratios, gene frequency estimation and similar problems of the practical statistician.

Every active worker in human genetics will wish to have this book.

R. R. G.

BEHAVIOUR GENETICS

By John L. Fuller and W. Robert Thompson. John Wiley & Sons, Inc., London and New York, 1960. Pp. 396, numerous tables and graphs. Price 72s: $9.00.

This book is the joint effort of a biologist and a psychologist and is concerned with the field of research in heredity and behaviour.

The book is divided into three parts—first, an introduction to the principles of genetics for the general reader; second, a review of the literature in animal and human studies; and third, the synthesis of current knowledge.

The authors develop the view that genes may be regarded as variables affecting behaviour.

Their conclusion is: "A working model for the gene-behavioural character relationship emphasizes the non-congruence of the two levels of description. Non-congruence implies multiple-factor control of psychological traits and the existence of complex gene interactions in the development of phenotypes. In spite of this complexity the evidence for lawful genetic effects upon behaviour has been amply demonstrated. Further analysis of the gene-character relationship may be possible from experiments in which genotypes are manipulated and phenotypic effects measured."

Few will quarrel with this conclusion, except that extremist school of environmentalists who appear to be determined at any cost to minimise the effect of heredity in favour of social and physical environment. Perhaps their antagonism to heredity is that it is the one great obstacle to the "social engineering" of mankind into any particular ideology. So frequently has Lamarckism been discredited that there must be some subjective reason for the persistent attempt to establish it.

The authors are on sound ground when they write—"Yet the denial of any importance to heredity rests upon the assumption that human behaviour has been emancipated from any connection with its biological

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substratum. Belief in such a discontinuity must rest on faith rather than scientific evidence" (p. 326).

This is altogether a really useful work based upon considerable data.

R. G. of G.

TROPICAL HOUSES: A GUIDE TO THEIR DESIGN

By David Oakley. B. T. Batsford, London, 1961. Pp. 272, many plates and figures. Price 42s.

Although primarily a very competent and valuable architectural work, it has some wider interest, for instance in the distribution of differing forms of housing to meet climatic conditions varying widely from those of the temperate regions of the world. The author discusses, therefore, the climatic elements, and radiation and insolation dependent thereon, and the various climatic regions within the hot regions of the world, as well as hurricane, earthquake and other factors involved. It is a reminder that even modern man, with all his advanced technology, is still bound in no small measure by the limitations imposed by nature on his distribution.

RACE AND REASON: A YANKEE VIEW

By Carleton Putnam. Public Affairs Press, Washington, D.C., 1961. Pp. 125. Price $3.25.

The author is already well known for his biography of Theodore Roosevelt and other works. His training was a rare combination of science and history at Princeton, followed by a law degree at Columbia University. Born in New England, with distinguished ancestors in the early days of the Republic, he lived for many years in the South, as president of Southern Air Lines. Having retired at an early age he now devotes himself to the vital problems of his country.

Putnam's experience of science, law and practical affairs places him in a unique position to discuss the American Negro problem as it has been exacerbated by the Warren decision of the U.S. Supreme Court in 1954. This decision, which suddenly reversed the arrangement for separate schools entered into nearly a century ago, after the Civil War, has been followed by persistent attempts to force school integration on the South, against their opposition on the grounds that separate schools are better for both races.

It seems strange that in a democratic country such a constitutional change could be introduced by a committee of nine judges without any discussion whatever of the merits or demerits of the proposals by Congress. Legal opinion throughout the country has spoken in no uncertain way against the decision, and it seems that sooner or later it may be repealed, as the Prohibition Amendment of the Constitution was reversed after 14 years. Under the Constitution each State has control over its own school system, so it seems even stranger that in the Southern States, where a third of the population is Negro, an effort should be made to prevent such State control after millions had been spent to provide equally good schools for Negro and White.

Mr Putnam addresses himself rightly not to the legal but to the moral and scientific (anthropological) aspects of this question. He shows how American anthropologists were responsible for introducing equalitarianism

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into anthropology, ignoring the hereditary differences between races, and even among individuals, until the uninstructed public were gradually misled. Equality of opportunity, which everyone supports, was replaced by a doctrine of genetic and social equality, which is something quite different. The steps by which this condition was reached are explained in Chapter II (The Hidden Issue).

The rest of the book is devoted to answering the many specific questions which arose in the author's voluminous correspondence. This correspondence resulted from his publication of letters on the subject to President Eisenhower and later to the Attorney General. The author, like Southerners generally, shows more friendliness and real understanding of the Negro than is generally found in the North, where relatively few are present except in the cities. Every person interested in races will gain much insight by a perusal of this book, which offers a straightforward solution of the dilemma.

The part which the school of social anthropologists dominated by the late Professor Franz Boas has played in giving apparent scientific sanction to these political developments based upon egalitarianism is discussed, and this should be carefully read and studied by all.

R. R. G.
R. G. of G.

CORSO DI SOCIOLOGIA

By Corrado Gini. Edizioni Ricerche, Rome, 1957. Pp. 739.

The present volume is an expansion of the author's original *Appunti di Sociologia* and commends itself to the reader for a multitude of reasons, only a few of which can be touched upon here.

The principal part of the text devotes itself to general sociology, the first part of the treatment considering those accounts which attempt to explain social phenomena primarily or exclusively as a function of one given factor: geography, anthropology, economy and so forth. The second major division within the sphere of general sociology is devoted to an exposition of general sociological theoretical devices, conceptions employed in the interpretation of social dynamics (mechanistic, organismic and evolutionary concepts).

The second subdivision of the general text is devoted to "The Elements of Colonial Sociology," a subject of critical importance in these times of rapid political change.

Appended to the text are essays of specialized sociological interest. These include discussions of great insight concerning feral humans and the entire process of socialization, the origins of the human species, animal sociology, ludology and an essay on the psychology of labor and accumulation.

The entire text is characterized by an ease and fluency matched only rarely in professional texts. The discussions are conducted with an intellectual candor perhaps unique in the West. Similar German texts tend to be self-consciously conservative. French and English language professional literature seems infused with a sociopolitical inspiration which bespeaks a conscious or unconscious academic conformity. Even Italy has, of late, given evidence of adjusting to prevailing orientations.

Professor Gini's work is, on the other hand, singularly objective. Considerable space is devoted to such controversial topics as the "Aryan" and "Nordic" hypotheses (pp. 124-146) and finally to "Racism."

In a candid and forthright analysis we are told that "Racism, either as a mental disposition or a political directive, corresponds to an innate human

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exigency, because it has had more or less veiled manifestations in all times and places."

"Racism" is understood as a generic term covering behavior which fosters the formation of endogamous isolates, inbreeding communities the extent of which is determined by a "common consciousness of spiritual unity, the product of a common historico-cultural patrimony and of a faith in a common destiny" (p. 152).

These isolates constitute the nuclei of races in formation. An anthropological race is the result of protracted social and geographic isolation. The disposition to preferred association (a "racist" mentality) insures the continuity of a given genetic patrimony, reproductive unions being contracted within a "marriage circle" of limited compass. Protracted natural and artificial selection adapt the nascent race to a given natural and social environment.

"Race" is understood to be the end result of an historic process characterized by the disposition of individuals to identify with a select number of their own species to the exclusion of others. Recognition of this fact is of considerable importance in understanding the nature of contemporary interracial, interethnic, international and intergroup contacts. The nature and genesis of this explicit preference of kind (what Franklin Giddings called the "consciousness of kind") is the subject of some considerable discussion in the chapter on sociological specialization: *Homo socialis et homo dissociatus.*

Feral children raised by social animals forever display a decided preference for animals of that and related species (pp. 468 ff.) rather than their "natural," human congeners. The rôle of habit in fixing this preference for "kind" is discussed—a consideration of some importance for societies where systematic interracial contact is the case. Children raised in a normal monogamous environment would seem, more or less consistently, and throughout life, to favor, as a consequence of persistent exposure during their formative years to individuals of a given type, that type to the exclusion of others. This disposition seems fixed at an incredibly early age. Goodman's studies (*Race Awareness in Young Children*, Cambridge, 1952) indicate that nursery children manifest a well-established racial preference. Subsequent attempts to reduce this "prejudice" through education have not met with any notable success.

Professor Gini's theory of race formation, and the discussion of the psychic dispositions which sustain social isolation, are suggestive for any attempt to understand intergroup contacts, the difficulties of assimilating into the organic body of a given society members of ethnic and racial groups possessed of a high social visibility. The difficulties attendant upon these attempts are illustrated with tragic emphasis in South Africa, India and North and South America (*cf.* this reviewer's article, "On the Nature of Prejudice," *Eugenics Review*, January, 1961).

The discussion of "social metabolism" (pp. 170 ff.) is of singular importance. Here problems of differential fertility and its influence upon the body politic are explored with candor and detachment. In a society of mixed ethnic origin, where the upper classes are composed of a distinct anthropological type, a general levelling down to the type of the lower is the consequence of the greater fertility of the subordinate orders (p 172). The hereditary traits of the lower classes, be they psychic or physical, prevail. The necessary consequence is generally a systematic predominance of the cultural and political dispositions of the lower, but more fecund, orders.

Professor Gini elsewhere discusses, in more detail, the significance of

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this phenomenon (*cf.* C. Gini, *I fattori demografici dell'evoluzione delle nazioni*, Rome, 1912, and *Nascita, evoluzione e morte delle nazioni*, Rome, 1930), while Professor Ilse Schwidetzky analyses its importance in the historical and cultural evolution and decline of peoples (*Das Problem des Voelkertodes*, Stuttgart, 1954).

The limitations of space preclude any possibility of an exhaustive treatment of Professor Gini's text here. What must be said, however, is that the text recommends itself as a forceful and careful consideration of some of the most critical problems of our time. As such it is hoped that the complete text, or at least significant sections, will appear in English in the near future.

A. JAMES GREGOR.

WONDERS OF ANTIQUITY

By Leonard Cottrell. Longmans, London, 1960. Pp. 162, 21 illustrations. Price 21s.

This is an account of the Seven Wonders of the World. The Great Pyramid of Gizeh is described from observation, and the other six Wonders, all of which have now disappeared, are discussed from the accounts of ancient writers. In addition, the author selects seven other monuments which still exist, such as the Palace of Minos in Crete, the Valley of the Kings in Egypt, Palmyra in Syria, the Dome of the Rock in Jerusalem, built on the site of Solomon's Temple, the Crusaders' Castle Karak of the Knights in the Lebanon, and Delphi in northern Greece.

In this interesting, though popularly written, work the author combines an exposition of archaeology with history. He does well to draw attention to the fact that the Moslems enjoyed good and even generous government under the Christian Knights in their territories in Palestine and Syria, despite many efforts which are made today by writers to infer everything to the discredit of the European nobles who attempted to stem the invasion of Islam into territories which until then were part of the Western world. He quotes the complaint of one Moslem writer that "the Moslems . . . live in great well-being under the Franks [the Europeans]. Allah preserve us from such temptation! The Franks allow them to keep half of the harvest and limit themselves to a poll-tax of 1 dinar and 5 kirates . . . The Moslems are proprietors of their own houses and run them as they wish . . . The majority of them cannot resist comparing their lot with that of their brothers under Moslem rule—a lot which is the reverse of agreeable or prosperous."

THE CONCISE ENCYCLOPAEDIA OF ARCHAEOLOGY

Edited by Leonard Cottrell, Hutchinson & Co. Ltd., London, 1960. Pp. 512, many half-tone plates, diagrams, maps and colour illustrations. Price 50s.

This is one of the really first class works being produced today with a superbly high standard of printing and at a very low price considering the value being provided. It is an indispensable compilation not only for students and research workers, but also for the general reader. For instance, the archaeologist solely interested in the cultural field of artefacts, as distinct from the palaeontologist, is not necessarily expected to know what the Simian shelf is—but he will find in this useful and easily read encyclo-

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paedia the clear statement that it is a thickening of the lower jaw to which the tongue is attached, and that it is found in apes and monkeys, but not in man. The palaeontologist will derive much assistance from the brief and clear descriptions of cultural material and terms which will be useful for him to know at some time or another when his field of studies may overlap the work of the cultural archaeologist.

HISTORY OF THE PRIMATES

Seventh Edition. By Sir Wilfrid Le Gros Clark. British Museum (Natural History), 1960. Pp. 119, numerous illustrations. Price 5s.

This well known Handbook of the Natural History Museum, now in its seventh edition, is a masterly account of all the known Primates, fossil and living, which Sir Wilfrid is so well fitted to write by his first-hand experiences and researches. The treatment throughout is phylogenetic, bringing all the forms under review.

The last half of the book is devoted more particularly to the more human line of descent beginning with the South African Australopithicenes, although recent discoveries among earlier, Miocene and Pliocene, forms are also described. After a careful analysis of this group, the conclusion is reached that "the anatomical characters of the *Australopithecinae* conform very closely to theoretical postulates for an intermediate stage of human evolution, which had been primarily based on the indirect evidence of comparative anatomy." In other words, after the most recent discoveries, this group appears to be in the direct line of human ancestry. Moreover, although so remote from modern man, they apparently fashioned crude stone tools and used the long bones of animals as weapons against the baboons. In stature they were about the size of the modern pygmies.

The present edition is very up-to-date, having new information on the evolution of the lemurs, on the Oligocene Parapithecus, and on Oreopithecus. Neandertal man is considered to be an aberrant species which developed contemporaneously with modern man and ended in extinction.

The Florisbad cranium, which I examined in Bloemfontein Museum in 1955, is generally regarded as belonging to the Neandertal type. Placing it with the Fontéchevade skull (p. 97) appears to be a slip.

It would be difficult to imagine a more complete and satisfactory introduction to the Primates than this small volume. The numerous drawings are by Maurice Wilson. A list of literature is given, to which the author might have added more of his own contributions. An index provides a convenient means of reference.

R. R. G.

WEST INDIAN IMMIGRATION

By G. C. L. Bertram, with a preface by Sir Charles Darwin. The Eugenics Society. 69 Eccleston Square, London, S.W.1, 1958. Pp. 24. Price 1s 6d.

All who are interested in the problem of the impact of one racial group upon another would do well to examine this extremely useful paper.

Many will be interested in one of the statements of the author where he says:

"This Broadsheet has attempted to describe the realities of the situation today in these islands and elsewhere in the world. Yet, in the terms

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of the objective set out above, most must surely find themselves unable to feel convinced that there are positive advantages to be gained from an increased mingling of African and European genes (that is to say "blood" in popular parlance) within the population of the United Kingdom. Indeed, many are convinced already that the disadvantages of large scale mingling are heavy. Quite apart from the absence of any genetic advantages likely to accrue from this miscegenation, the growth of a host of social disadvantages and tensions would seem highly probable.

It is to be hoped that, as education and understanding gradually are spread, individuals of widely differing genetic constitutions will feel able to live in propinquity, in harmony, and in friendly esteem, but that they will mutually appreciate that in general their mating and reproduction seems to lead to more of trouble than of long-term happiness."

The whole approach by Mr Bertram is eminently sensible, and a complete change from that of many other writers in this field, who tend to be motivated by emotional considerations and *a priori* assumptions based upon ethical or political foundations.

R. GAYRE OF GAYRE.

THE LIVING RACES OF THE SAHARA DESERT

By L. Cabot Briggs. Papers of the Peabody Museum, Harvard University, Vol. 28, No. 2, 1958. Pp. 217, 74 figures.

Geographically the Sahara extends from Egypt westwards to the Atlantic. Its eastern half extends from a hilly coastal strip in Libya southwards to the Niger Bend, but in the western half it begins in the steppe country south of the Atlas mountains. This vast area, by far the largest and the most extreme desert in the world, with an area of some 3,000,000 square miles, has a population of roughly 2,500,000. During the pluvial periods of the Pleistocene it must have had a savannah flora with a fauna of large animals as well as a relatively dense human population which extended into the Neolithic. Stone implements of all kinds are found often in abundance, as well as fish-hooks and barbed harpoons showing a former well-watered country. This condition lasted until perhaps 5000 years ago. Since then, increasing aridity has pressed the decreasing inhabitants into remote oases and diminishing grazing areas, connected mainly by camel caravans.

The author discusses the Garamantes of classical historians, which may be represented by the modern Tuareg. He also dips into prehistoric North Africa, Atlanthropus and Neandertal man, as well as the succession of Aterian, Mouillian and finally Capsian stone industries. This, as well as a considerable geographic setting, serves as an introduction to the modern populations, sedentary and nomadic. The people described include the Haratin, Teda, Tuareg, Moors, Zenata, Mzabites, Jews and Chaamba, with outlines of their anthropological characters. The first identifiable inhabitants were African Mediterranean Whites who came from the Near East and spread not only along the North African coast but also south to Kenya, and others as far as the mountains of Tibesti and Ahaggar. These migrations may have begun as early as 16,000 years ago, reaching western Barbary perhaps 7000 years later. They were the major ancestral element of the Berbers.

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Early in Neolithic times, probably 6000 years ago, Negroes invaded the Sahara, perhaps from the Upper Nile, moving westward across the Sudan. They, with some proto-Berber accretions, may be ancestral to the Teda. Other Negro bands moved northwards into the Sahara, mingling with proto-Berbers to form the modern Haratin. As dryness progressively increased, fishing and cattle raising ceased and the Haratin became sedentary gardeners. The Teda, Tuareg and proto-Moors remained nomadic and ruled the Desert (although somewhat restricted by the Arab invasions) until recent times.

Half a century ago an ancient proto-Berber substratum existed in the North and possibly in the Southeast of the Sahara, while in the South the substratum was Negroid. This was overlaid by nomadic Berber outcrops in mountain refuge areas, with small scattered sedentary communities. The later Arab immigrants have mingled to some extent with both the nomadic Berbers and the sedentary Negroids.

R. R. G.

AFRICA'S PLACE IN THE EMERGENCE OF CIVILISATION

By Raymond A. Dart. South African Broadcasting Corporation, Johannesburg. Pp. 96, 7 maps and diagrams, and many illustrations.

This is the published Van Riebeeck Lecture given by Professor Dart. He notes that, as one passes up the east coast of Africa, the skulls become abnormally broad and high and this he attributes to Western Asiatic or Armanoid origins, while up the western side the skulls are long, yet abnormally high, and this he attributes to European or Nordic. A few of these European and Asiatic skull types are also found in the southern-most parts of Africa, such as among the Hottentots and Bushmen, and so he considers that the genes received from their forefathers must have come across the continent from Europe and Asia respectively, or else reached the southern coasts by sea a long time before Vasco da Gama. In all this, he seems to be on very good grounds, in our opinion, and we do not think that these elements are to be explained by local mutations. Professor Dart also draws attention to his very considerable work on the settlement of Ancient Egypt, and proves that the Ancient Egyptians came essentially from Europe and not Asia as Professor Elliot Smith and others had thought. The first invasion in his opinion was purely Nordic in type and must have come exclusively from Europe. The subsequent three were of mixed type, the second one being still mainly Nordic, but it included a certain amount of Armanoid, while the third had still more Armanoids, and the fourth an increasing contingent of that strain. The first Nordic invasion of Egypt resulted in the neolithic civilisation about 2000 years before the building of the Pyramids.

This lecture is an altogether stimulating and valuable contribution to ethnology.

R. GAYRE OF GAYRE.

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Books Received

VOYAGE AUX PROFONDEURS DE L'AFRIQUE

By Denis-Pierre de Pedrals. Librairie Autonome, 15 rue Servandoni, Paris (6e), 1960. Pp. 204, 13 plates, 4 maps.

HEREDITY AND HUMAN EVOLUTION IN HUMAN POPULATIONS

By L. C. Dunn. Harvard University Press; Oxford University Press, London, 1959. Pp. 157, 11 figures. Price 20s.

DER BEGABUNGSSCHWUND IN EUROPA

By Ludwig Winter. Published by Verlag Hohe Warte, Franz von Bebenburg, Pähl (Obb), Germany, 1959. Pp. 146.

JORDENS MANNISKORASER OCH FOLKSTAMMAR

By Bertil Lundman. Published by Nybloms Förlag, Uppsala, Sweden, 1943. Pp. 303, 22 figures.

THE LIGHT CONTINENT

By U. R. Ehrenfels, Ph.D. (Vienna), Professor and Head of the Department of Anthropology, University of Madras. Asia Publishing House, London, 1960. Pp. 192, 12 plates, 10 figures. Price 30s.

ALNWICK, NORTHUMBERLAND: A STUDY IN TOWN-PLAN ANALYSIS

By M. R. G. Conzen, M.A. Published by the Institute of British Geographers.

PROBLEMS OF THE PEOPLES OF THE USSR: SPECIAL ISSUE ON SOVIET COLONIALISM

Published by the League for the Liberation of the Peoples of the USSR, Munich, 1961. Price 3s.

OSIS AND SPASTIC DISORDERS: A CLINICAP AND GENETIC STUDY OLIGOPHRENIA IN COMBINATION WITH CONGENITAL ICHTHY-

By Torsten Sjögren and Tage Larsson (1957).

GENETIC-STATISTICAL AND PSYCHIATRIC INVESTIGATIONS OF A SWEDISH POPULATION

By Torsten Sjögren (1948).

A CLINICAL AND GENETICO-STATISTICAL STUDY OF SCHIZOPHRENIA AND LOW-GRADE MENTAL DEFICIENCY IN A LARGE SWEDISH RURAL POPULATION

By Bertil Hallgren and Torsten Sjögren (1959).

RECENT PROGRESS IN PSYCHIATRIC AND NEUROLOGIC GENETICS

By Torsten Sjögren (1954).

THE GENETICS OF SCHIZOPHRENIA

By Torsten Sjögren (1957).

THE CHANGING AGE-STRUCTURE IN SWEDEN AND ITS IMPACT OF MENTAL ILLNESS

By Torsten Sjögren and Tage Larsson (1959).

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SIXTH INTERNATIONAL CONGRESS OF GENEALOGY AND HERALDRY

EDINBURGH

8 - 14 SEPTEMBER 1962

It has been decided to hold the 1962 Congress in Edinburgh. Details of the Programme and arrangements for the accommodation of the Delegates will be announced later.

It is expected that there will be special Exhibitions and Excursions, and while the seat of the Congress will be in Edinburgh it is proposed that a part of its proceedings will also take place in Glasgow.

It will be of assistance to the Committee charged with the arrangements if early bookings are made for membership of the Congress. This membership allows full participation in all the sessions of the Congress, and admission to exhibits, and to receptions held for all Congress members.

The costs of Excursions, the Ball, and the Banquet which will be held at the end of the Congress, will be additional and will be announced later.

Membership enrolment fee if paid *before* 1st March 1962 is £5 5s. If paid after that date it will be £6 6s.

Requests for enrolment as members of the Congress should be sent, accompanied by the fees, to the Secretary General:

LT.-COL. R. GAYRE OF GAYRE AND NIGG,
K.C.M.M., K.C.N.,

1 DARNAWAY STREET, EDINBURGH 3, SCOTLAND.

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UNIVERSITY OF EDINBURGH

At no time in our history has the need for higher education been greater: at no time has the demand been more insistent, or the requirements more exacting. The scope and content of many aspects of scientific learning has more than doubled in the course of a generation; and with the growth of science, a corresponding efficacy in the processes of general and humane education has become essential.

The University of Edinburgh, conscious of the immensity and responsibility of its task, is painfully aware that its physical assets, in the shape of laboratories, classrooms, ancillary accommodation, and the necessary equipment, are inadequate and out of date.

These things cost money. Though much will be provided from Government sources, the University itself will have to meet the cost of a substantial part of its building programme, which, over the next few years, will involve the expenditure of many millions of pounds. To this end it is making an Appeal to all its graduates and friends, and has already raised more than £330,000. Still more is required if our young men and women are to have the education they desire and deserve.

All contributions will be most gratefully acknowledged, and full information on the University's needs and plans, with advice on methods of contributing, will gladly be sent on application to the Secretary to the University, Old College, South Bridge, Edinburgh, 8.

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